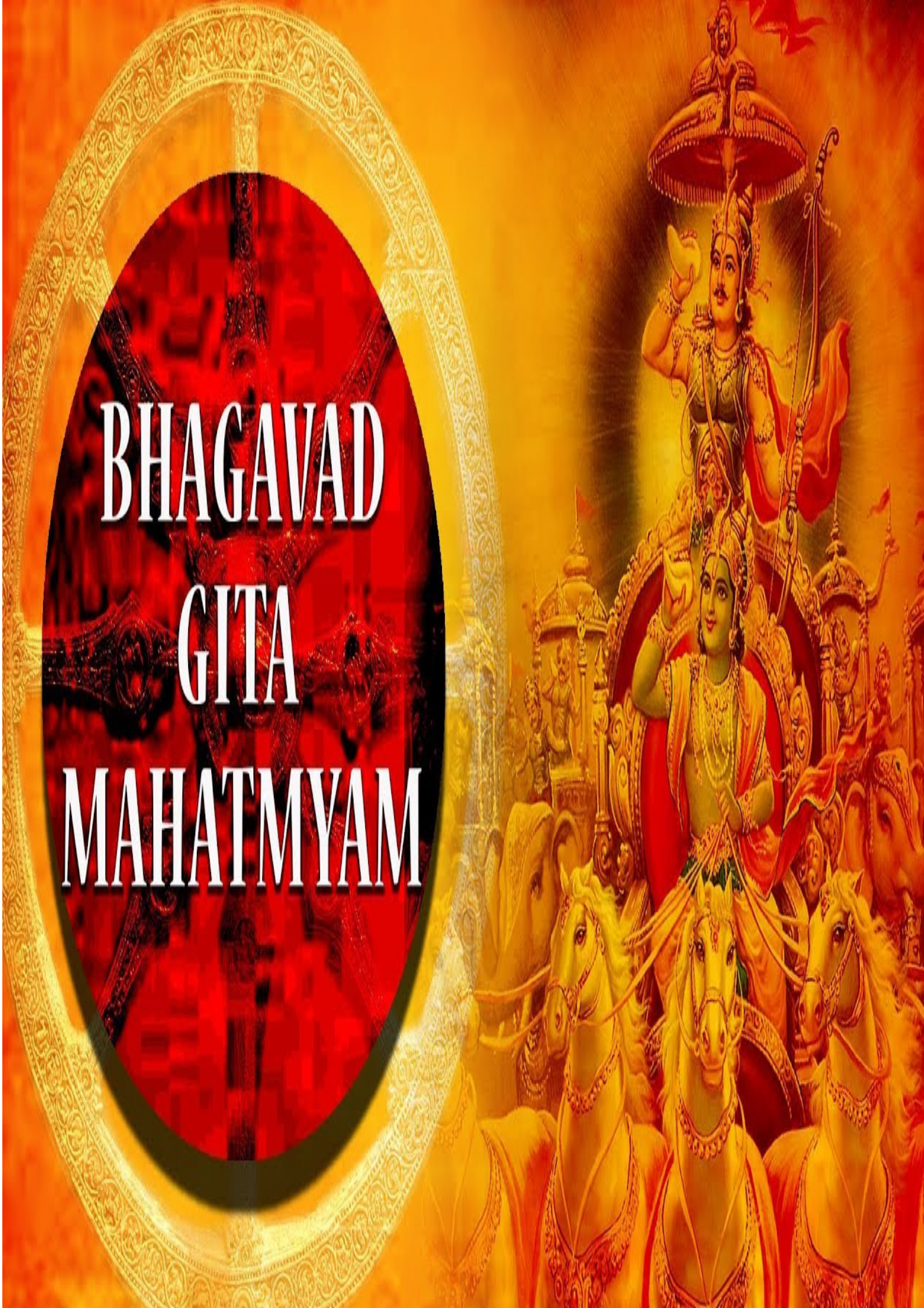
BHAGAVAD GITA MAHATMYAM



According to Padma Purana

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FOREWORD

Sanatana dharama consist of varities of texts.Most important of them is Bhagwad Gita.It is the part of Bhisma parva of greatest Epic of the world Mahabharata which is written by sage Ved Vyasa.

Glories of Bhagwad is essential of part of Gita .Without reading Glory of Gita in the end of reading Gita,its reading is considered incomplete.Here we are bring out greatness of Bhagwad Gita from Padma Purana,the most popular one.Here glories of Gita is given chapter wise.There are glories of Gita given in other Grantha,which are Mahabharata,Skanda Purana,Baraha Purana and Vhaisnav Tantrasar.

Amit Kumar Ghatak

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Gita Mahatmya

Chapter I

Susarman & Parrot

(Chapter 175, Padma Purana, Part-VIII)

Parvati said:
O revered one, O you knowing the entire truth, through your grace I have heard various duties about **Vishnu**, which are the causes of complete crossing (of the worldly existence). Now I also desire to hear the **greatness of Gita**, having heard which devotion to Vishnu enhances. Now tell it, O god, if I am dear to you. (1-2)

The lord said:
We worship great Vishnu, **Acyuta**, resembling the hemp-flower, having the lord of birds as his seat, and lying on the bed of **Sesa** (Naga - the great serpent). Once Laksmi, delighting the three worlds, respectfully asked (Vishnu) enemy of Mura, comfortably seated on a charming seat. (3-4)

Laksmi said:
O revered one, with what purpose are you sleeping in the Milky Ocean - you, like one who is neutral, having instituted glory in the world is it were ? (obscure). (5)

The lord said:
Hearing these words, proud through knowledge, of Laksmi, the destroyer of Mura, with his eyes doubting and smiling, spoke with soft words. (6)

The lord said:
O you of a beautiful face, I am not sleepy. With my sight turned inside and pursuing the truth, I see my own body of Shiva. O goddess, that which the contemplative saints see within with their sharp intellect, which produces a continuous mass of joy and which is without a second, is the immutable light, of the nature of the self, and unharmed, resorting to which the world subsists, and which is experienced by me, and without which there is no element in the world, mobile or immobile, and having secured which, Dvaipayana (i.e. Vyasa) produced the holy text of the Gita; after having thought in many ways the very intelligent one churned the holy texts of the Vedas. O chief goddess, having resorted to it, a great joy, I, with my mind delighted, appear to be sleepy in the Milky Ocean.

Having heard these limited delightful words of the enemy of Mura, Laksmi, with her rolling eyes full of joy, was amazed. (7-13)

Laksmi said:
O **Hrisikesa**, you alone are always to be meditated upon by the self-controlled ones. Therefore, I have a great curiosity to hear from you about that which is greater than you. O Acyuta, tell me if there is someone different from you who are the lord, the creator and the destroyer of the worlds.

The lord said:
O goddess, this my body is illusory and not real, and is augmented with the mass of the acts of creation, maintenance and withdrawal. O dear one, the nature of the soul is different from this. It is without duality and unity. It is free from existence and non-existence; and without beginning or end. It is pure consciousness, has acquired lustre, is beautiful due to great joy, is the form of lord, can be known only through the oneness of the soul, and is told in the Gita.

Hearing these words of him of an unlimited lustre, she having doubt due to contradictory statement said: “If you are highest joy, and not known through speech and mind, then how does Gita make you known. Remove this doubt of me.” (14-20)

The lord (Shiva) said:
Having heard the proper words of Laksmi, the lord told her the Gita, the view leading one to the self, along with an old account. “O greatest goddess, I am the soul (looked at) in two ways as higher and lower. The higher is a (mere) witness, qualityless, partless and auspicious. The lower one, I am Pancavaktra; it also remains in two forms. I, Mahesvara, the soul, am to be explained through the difference in words and meanings, as, through the words of the Gita, my strong bond, of the nature of the objects in the mundane existence, is completely cutoff; since (my two forms) Paficavktra and Mahes’vara, are dependent on its study.” (obscure). Hearing these words of him, of the great ocean of the essence of Gita, those afraid of the mundane existence know it through the difference between this and that. Laksmi asked this to him. He told her the entire greatness along with its account, remaining in major and minor parts. (obscure). (21-26)

The lord (Vishnu) said:
O you beautiful lady, I shall tell you about my firm existence in the Gita. The five faces are the five chapters in order. The (next) ten chapters are the arms; one is the belly, and the (remaining) two are the lotus-like feet. Thus the eighteen chapters are the divine forms of words. It, destroying great sins, should be known through knowledge only. Therefore, he, the very intelligent one, who studies a chapter, or half of it, or a verse or half a verse is liberated like **Susarman**.

Laksmi said:
O lord, who was he named Susarman? What caste did be belongto? How was his nature? Whence was he liberated? Due to which cause did his liberation take place? (27-31)

The lord said:
There was a wicked (man) named Susarman, who was the limit of sinners (i.e. the worst sinner). He was born in the family of brahmanas, who did cruel deeds, and had not realised the self. He did not meditate (upon the god), did not mutter (hymns), did not perform a sacrifice, did not honour his guests; but due to his possessing strength he indulged in sensual objects only. He was always engaged in husbandry, subsisted on leaves, loved liquor, ate flesh; for a very long time he passed his time like this. Desiring to fetch leaves, he moved into a sage's orchard. The dull-witted one was bitten there by a deadly serpent. Having died, and having gone to many hells, he came (i.e. was born) again and was born as a bull. A lame man bartered him for his subsistence. With a great difficulty, he, carrying him (i.e. the lame man) on his back, passed seven or eight autumns. He was maimed, his eyes rolled, and vomited foam continuously. He neither lived nor died due to his own acts. Some time the lame man made him revolve speedily. He suddenly fell on the ground and fainted. As this world is attracted by curiosity, in the crowd (around him) a meritorious man gave his religious merit to him. Some others also, remembering their own deeds, gave (him their religious merit). There was (in the crowd) a courtezan also, leading the course of the worldly life; and not knowing her religious merit, she gave (him) some religious merit. By the servants of Death he was taken to the city of the dead. He was released due to his being meritorious as a result of the religious merit given by the courtezan. Again he came to the earth and was born in the house of noble persons-brahmanas. He remembered his (former) existence; after a long time he, desiring to know religious merit removing his ignorance, approached the courtezan, and proclaimed himself; he asked her.

She told (him): “This parrot, living in the cage daily tells me. My heart was purified due to that, and I divided my religious merit.”

The parrot, asked by the two, started narrating an account that had formerly taken place, after remembering his former existence also. (32-47a)

The parrot said:
Formerly I was a learned man, deluded by the pride of my learning. Due to my hatred for loveliness I was jealous even of virtuous persons. After (some) time, having departed from life, I then reached abhorred worlds. Then, I who very much censured (my) good preceptor, was born in the stock of a parrot. In the summer season, I, the wicked one, was also separated from my parents. In the summer, in which the roads were heated, I was brought by best sages and was dropped in a cage in the hermitage, the resort of the great. Hearing from the sons of the sages revising with great care the first chapter of the Gita, I repeatedly recited it. In the meanwhile, a fowler indulging in stealing, snatched and sold me.

Thus the account was told.

The lord said:
This chapter was enunciated before. Due to that he dispelled his sin. With his heart purified by that the best bird was released. Thus talking to one another, and telling its greatness, they, the wise ones, constantly muttering it, obtained salvation in the house. Therefore, for him who recites or listens to the first chapter, or would remember or study it, the ocean of the mundane existence is not difficult to cross. (47b-55)

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Gita Chapter II

Devasarman, Mitravat & Tiger

(Chapter 176, Padma Purana, Part-VIII)

The lord said:
The excellent account of the first chapter has been narrated. O Laksmi, also listen to the importance of the other chapters. In the southern direction, in the city called **Purandara**, (a city) of the teachers of sacred texts, there lived a rich man, well-known as **Devasarman**. He honoured guests; he was a learned person; he was proficient in the Vedas and (other) sacred texts; he offered hosts of sacrifices and was always dear to the ascetics. Offering oblations into fire, he pleased the gods for a long time. The religious-minded one did not obtain conclusive peace. Desiring beatitude, he everyday waited upon ascetics with truthful intentions, with not a few rites. When he was doing like this, and when a long time had elapsed, some Muktakarman formerly appeared on the earth. He had direct knowledge (of the supreme spirit); had no desire; had fixed his gaze on the tip of his nose; his mind was tranquil; he meditated on the highest Brahman; and was full of joy. The learned one, having held (i.e. touched) his feet with an humble mind, offered him reception due to a guest in the proper manner. Bowing to the ascetic, pleased with his pure disposition, he asked him about his final beatitude, The sage told him about a teacher, a goatherd, named **Mitravat**, (living) in the city named **Saupura**. He, having saluted his feet, went to the prosperous Saupura and saw a large forest in the region to its north. It was charming with the fragrance of many flowers tossed by the wind. It had filled the quarters with the sound of the humming of the intoxicated bees. In that forest on the bank of a river, he saw Mitravat with his eyes fixed and seated on a stoneslab. He was surrounded by animals which, though mutually hostile, had given up their natural hostility, in the garden, resplendent with slow breezes. He was as it were sprinkling nectar on the earth, with (his mind) full of pity and charming with the delight of destiny, when the herds of deer were peaceful. He, excited and with his mind pleased, and with his head slightly bent, politely approached him too and honoured him. Then the learned one, with his mind concentrated, remained by the side of Mitravat. He, being composed, asked him whose time of meditation was over. (1-17)

Devasarman said:
I desire to know myself. So, regarding this desire, please teach me the means that has secured success. (18)

The lord said:
Having thought for a while, that Mitravat also spoke like this: (19a)

Mitravat said:
O learned one, know an old account being narrated by me. On the bank of **Godavari**, there was a city named **Pratisthana**. There was (a man) **Durdama** by name (born) in the family of the learned. There was king **Vikrama**, being served (by people); everyday he accepted gifts, and (thus) fed his belly. Binding him with the noose of Death, Death took him to Yama's abode. Having experienced torments in all hells, he was born in a family of brahmanas of a bad character. He was attended by learning (obtained) in the previous birth. He married a haughty girl from a mean family. In course of time, she abandoned childhood and entered youth. Her breasts were stout, buttocks fine, eyes perturbed with passion; she did not put up with her husband of a bad character; and loved other men as husbands. Desiring to earn her livelihood, she went out of the city. For a long time she was sexually united with a lustful man born as a chandala. As a result of union with him she conceived, and a daughter was born. She was his wife only due to a former sinful attachment. The same, (getting) old, was born as a female imp. Due to bad company and attachment to bad women she became wicked-minded. Having an ardent desire for tasting blood she ate a diseased fowler. She roamed in the fearful forest, and was outcast by people, on seeing her. Having reached the world of the dead, the fowler became a tiger, due to the efficacy of the killing, after having stayed in fierce hells. She too, of a wicked mind, died in course of time. Having gone to dreadful hells, she was born as a female goat in my house. O learned one, I, not noticing a fearful tiger, as it were devouring everything, looked after her and others. Seeing him to have come, I, afraid of death, left the flock of the female goats, and ran (away) due to fear. The tiger, remembering former hostility came near. The female goat quickly went near him having plough-like fangs. She giving up her fear and abandoning her hostility, stood there unrestrained. The tiger too, free from hatred, was quiet. Seeing him like that, she started speaking: "O tiger, lift me up carefully and eat me as desired by you. You are not having this intention.

How did you give up your hostile intention?" Hearing these words the tiger, free from hatred, then spoke these words: "At this place my hatred has gone (away); my hunger and thirst have passed (away). Therefore, I do not long for you who have stood by me." (19b-38)

Thus addressed, she spoke again: "How did I become fearless? What do you know to be the cause of this? If (you know), please tell (it) to me". The tiger, thus addressed (by her), again spoke to the female goat : "I do not know it". Then they moved out to ask the great one who had gone ahead. The two having come to me, asked me who was much amazed. With the two I asked the lord of monkeys. The monkey, O brahmana, (on being) asked by me, respectfully said to him these words: "O goatherd, listen; about this I shall tell (you) an old account. See, this great abode was formerly in a forest. Here **Druhina** had installed **Shiva**'s Phallus. An intelligent (person), **Sukarman** by name, practising penance, worshipped Shiva honoured by gods after having brought wild flowers. Having bathed (the Phallus) with the river-water, he lived there just by that deed (of worshipping Shiva). After a long time a guest came to him. Having fetched fruits, he offered them to him. Being pleased with that hospitality, he said to Sukarman : "What is the root of the act, enjoying the fruit of which you are staying here? Why do you just desire to live in the way of servile imitation'!" He, thus addressed by the sage who was mostly pleased, spoke in reply clear words, most beneficial to himself: "O learned one, I really know the fruit of this act. Sambhu is served merely for the desire of enjoyment. The fruit-the result-of this service of Shiva is that you will favour me, knowing my desire." Having heard these true and pleasant words of him, the ascetic, being pleased, wrote the second chapter of the Gita on the stoneslab and ordered the brahmana to recite and study it quickly: "Your desire will easily bear fruit everywhere." The intelligent one, speaking like this, disappeared (even) when he was watching. He, being amazed, constantly remained (reciting the Giti) by his order. Then, after a long time, wherever the devout one, of a pleased mind, went, the penance grove became quiet. There was no antagonism, no hunger, no thirst, no fear due to the penance of him, muttering the second chapter. (39-55)

Mitravat said:

Thus addressed by him, and having heard a great story, I, allowed by the pleased one, went with the female goat and the tiger. Having gone to the stoneslab I saw the chapter that is written (there). One should recite it. By its revision only, he reached the excellent, concluding limit of penance. O good one, therefore, you should everyday recite that chapter.

Due to that your salvation will not be a remote occurrence.

Devasarman was (thus) advised by Mitravat himself. Bowing down and honouring him, he went to the city of Purandara. Having met there in a temple certain wise man, he told him this account, and then recited this chapter. Taught by him, the pure-minded one carefully recited the second chapter and obtained the blameless, highest position. I have thus told you the account of the second chapter. Now listen, O Indira, I shall tell you the importance of the third chapter. (56-62)

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Chapter III

Jada's release

(Chapter 177, Padma Purana, Part-VIII)

The lord said:
A brahmana, named **Jada**, of the family of Kausika (living) in **Janasthana**, abandoned the acts proper for his caste, and fixed his mind on living as a merchant. He was addicted to others' wives; he played with dice; he drank liquor; he was always engrossed in hunting. Thus he passed his time. When his wealth was exhausted, he started stealing. He seized the wealth of those who desired to perform sacrifices. For trading he went away and having secured musk, krisnagaru (sandal), and chowries bright like the moonlight, brought them from (a place) at a distance of five or six yojanas. The next day he, having crossed a great distance, was overpowered by robbers when the sun was setting and darkness was spreading, and was quickly killed by them. Due to his loss of religious merit he was born as a very fierce goblin. He was thirsty; he was oppressed by hunger; he licked the corners of his mouth; his hair was raised; he had big shanks; his mighty belly had sunk into his back. His body was one in which only bones were left. He very much turned his eyes wickedly. In the meanwhile, his son who was religious-minded and conversant with Vedas, very much guarded (piety) and desiring to see him, went (to look for him). Everyday he sought for news from the travellers, but did not get (any). Then, a man, his companion, arrived. Having learnt the account from him, he very much lamented for his father. (1-11)

Then the wise one, having thought; desiring to perform the obsequies, set out, with necessary materials, to go to **Varanasi**. Having passed seven or eight nights on the way, he began offering the sandhya prayer at the root of the tree where his father was killed. There he muttered the third chapter of the **Gita**. Then a terrible sound was heard in the middle of the sky. He then saw his fierce father falling from the sky. With his mind overcome with wonder and fear, he saw before him in the sky, (his father) full of great lustre. With a concentrated mind he saw in the sky a divine aeroplane which was full of a crore of small bells and which had pervaded the quarters with its lustre. There he saw his father who had got into it and who was surrounded by divine damsels, who was being praised by sages and who had put on a yellow garment. Seeing him, he bowed down, and he (the father) blessed him.

Then he asked him this account, and he too told it to him: "O son, due to the religious merit of my body, you, muttering (the third chapter of Gita) near (me) have fortunately released me from the (effects of) acts, difficult to be abandoned. Then now desist from muttering, since that for which you did (the muttering after going) to Varanasi, has come to you." (12-21a)

The lord said:
Thus addressed, he said to his father, of a blazing lustre : (21b)

The son said:
Advise me about my well-being. What else should I do? (22a)

The lord said:
Then the father said to the son: "O innocent one, do this. My brother has done the same act as I have done. He has gone to a terrible hell. Please release him (from there). My desire is: You should release others in my family who have gone to hell." Thus addressed, the son, with the palms of his hands joined, said: "Tell me, by (doing) which act I shall release them all." The father who was thus addressed, said to his son: (22b-26a)

The father said:
O son do that, by (doing) which I was liberated. Do that and give the religious merit springing from it. Then, they, giving up (i.e. free from) pangs like me, will soon go to that highest position of Vishnu.

The son, who was advised, said: "O father, if you like my words, I shall release all those denizens of hell." "Let it be so; may happiness come to you. A great dear thing has come up." Having thus directed his son, the father went to the highest position of Vishnu. He too, having returned from him, and having gone to Janasthana, spent his time in the abode of the beautiful city of Sauri. For years he did what his father had told him. He gave the religious merit which he had got, and liberated the denizens of hell. In the meanwhile the servants of Vishnu, freeing the denizens of hell, going to the place of torture came there. He honoured them in various ways with acts of hospitality. Asked about their welfare, they spoke about complete happiness.

Having thus honoured them, the wise lord of the world of dead ancestors asked them the reason of their arrival, and they told it to him : "O lord **Yama**, know that **Sauri** (i.e. Vishnu), lying on the bed of Sesa, has sent us to you to direct you.

Through our mouth (i.e. through us) the god asks about your well-being. He directs (you) to release all the beings in hell." Having heard the order of Vishnu of unlimited lustre with his head bent down, having honoured it, he thought about something in his mind. Seeing all of them released and proud, he, followed by all of them, then went to Vishnu's abode. By an excellent vehicle he went where the Milky Ocean was. Near it he saw the lord of the world, whose lustre was like many crores of suns that had risen, who was dark-blue like a blue lotus, whose lustre was mixed with that of the rays of the jewels on the hood of the serpent (**Sesa**) that was his bed, who was being seen with his mind full of joy and pleased, who was repeatedly and affectionately seen by **Laksmi** with glances full of devotion, who was served by meditating saints around him with the pupils of their eyes steady due to meditation, who was being praised by Indra in order to vanquish his antagonists, who, the heap of virtues, was being sung by words embodied, issued from the mouth of Brahman at the end of (the utterance of) the Vedic words, who was pleased and also neutral, who saw himself simultaneously with the mobile and the immobile in all beings in all stocks having their merit collected, who delighted himself with glances full of lustre, who had a body, all-pervading, and brightened by the lustre of the serpent (i.e. Sesa), who was dark-blue like the petal of a blue lotus or like the sky seen in the moonlight. Seeing him, he extolled him with many prayers. (26b-47)

Yama said:

O creator of all, salutation to (you) whose mind is pure, from whose mouths the Vedas were emitted, who are of a universal form, who are the creator. O you dreadful one due to the force of your strength, salutation to (you) Vishnu who destroyed the pride of the lord of demons; salutation to the excellence in preservation(?), and to the prop of the universe. Salutation to (you) who conquered the multitude of sins of all living beings, from whose eye on the forehead, that is slightly opened, lustre has sprung up. You are the lord, the soul of all the worlds and the great god. Therefore, having sent forth all devotees of Vishnu, you pity them. You pervade the entire world nourished by Maya but you are not overcome by it by qualities born of it. Though you are within them, you are not overcome by the two (i.e. Maya and its qualities). With your mind controlled, you rest within yourself in spite of your eyes turning to the objects of senses and moving towards the fruit. As you are limitless, your greatness also has no end.

In this case silence alone is proper for me. How can you be the object of words?

Having praised him like this, he with the palms of his hands folded, said these words: "These vicious beings were fastened by me in pursuance of my duty. O lord of the world, order if I have to do some other piece of work." Thus respectfully addressed by him, Vishnu spoke, as if sprinkling (him) with nectar, with a voice deep like (the thundering of) the clouds : "I, acting as is proper for the occasion, emancipate people from sins. Having entrusted the responsibility to you, I am not sorry for the embodied beings. So do your duty. Go home." (Thus) spoke the lord. And speaking like this, the god vanished. He too came to his city. He too, having emancipated all those kinsmen of him living in various hells, himself went to Vishnu's heaven by an excellent vehicle. (48-60)

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Chapter IV

Saint Bharata & two girls

(Chapter 178, Padma Purana, Part-VIII)

The lord said:
Now I shall tell (you) the greatness of the fourth (chapter) also. Listen (to it), due to which the two girls, giving up their condition as badari trees, went to heaven. (1)

Laksmi said:
How did the two girls, giving up their state of being the badari trees, go to heaven? O god, who were they formerly? How did they attain prominence? I desire to hear this. O lord, please tell it. Hearing this great story I am not satisfied. (2-3)

The lord said:
On the bank of the **Bhagirathi** there was a city (named) **Varanasi**. A saint named **Bharata** lived there in the temple of **Visvesvara**. Always absorbed in the soul, he muttered the fourth chapter carefully. Due to that study, the good one was not overcome by couples (of opposite qualities). Some time, he, sporting, went out of the city. The ascetic saw gods who were nearby. Using one as a pillow and resting on the other with his foot, he took rest at the root of the two badari trees from which fruits fell. When the ascetic went from there, the couple of the badari trees became dry, leafless and branchless within five or six days. The two (trees) then were born somewhere in the house of brahmanas. The pair, growing for seven years, (while) sporting saw an ascetic who had come from distant regions. Seizing his feet, they spoke words that were true and pleasant. "O sage, due to your favour only we two were liberated. Abandoning our condition as badari trees, we have obtained human birth." The sage, thus addressed by them, having forgotten (what he had done) replied: "O girls, when, and for what reason, were you liberated by me? I do not know the cause of your being reduced to the condition of badari (trees). (Please) tell it." The two girls told him the cause of their being the badari trees, and also of their liberation from that condition, difficult to give up. "On the bank of **Godavari** there is a holy place giving religious merit to men.

It is known as **Chinnapapa** and had reached great excellence. There (a man) named **Satyatapas** practised a very severe penance. In the severe summer he remained in the midst of blazing fires.

In the rainy season his hair was continuously sprinkled with showers; in winter he remained in water having his body horripilated. The restrained one, always pure and practising penance in (every) season, deriving great joy, fixed his mind on the (highest) soul only. He bore great love for trees always bearing fruit and having thick shadows, and for beings free from jealousy. Even Brahma himself everyday enquiring of him who was endowed with wisdom while aiming at the fruit of the penance, remained by his side. Due to lack of fear, that penance of him expressed in meditation upon Brahman who everyday approached him, increased. Then **Indra**, thinking that he was almost unseated from his prosperous position, and being afraid, put in a hundred obstacles. Calling us two, equal (to each other) from among the celestial nymphs, he ordered : (4-22)

'Create an obstacle in the penance practised by this one who, displacing me from my position, desires to enjoy (my) kingdom.' Having received this message, we two went from the presence of Indra to Godavari where the sage stayed. Along with slender-bodied women, sweet and indistinct music was commenced there with deep-sounding tabors and sweet-sounding lutes. We had large buttocks, stout and large breasts, lotus-like smiling faces, and a little curly hair, shoulders on which jewelled rings were seen, eyes bright like lotuses. Our waists were slim, we had round thighs, our steps were even. Following tunes, rhythm and time, we danced; we showed our full gait conforming to the emotion. When we two danced the circle of the quarters (i.e. all the quarters) roared after first mildly starting and then increasing (the sound). Then due to the speed of the movement of our bodies there was a fragrant and very cold breeze. With the ends of our upper garments slightly blown, we manifested our breasts. Our excessive movement intensified (the passion of) love. It produced anger in the sage whose mind was unchanged. Then throwing water with his hand, he angrily cursed us: 'On the bank of Ganga turn into badari-trees.' (We), being polite (said to him) : 'Due to our being dependent, we acted badly. Pardon us for that behaviour.' (Thus) the sage was later propitiated. Then he, of a pious mind, brought about (our) freedom from the curse. The sage (said): 'It would last till the arrival of Bharata. You will be born among the mortals, and will have the recollection of former existences; on his having come near you, and on his remembering the fourth chapter (of the Gita), you shall have acquittal.' We salute you, not only because you freed us from the curse but also from this dreadful worldly existence." (23-37)

The lord said:

The sage thus addressed and honoured by them was pleased, and went as he had come. The two girls would always recite the fourth chapter. (38)

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Chapter V

Pingala & his wife Aruna

(Chapter 179, Padma Purana, Part-VIII)

The lord said:
O goddess, I shall now narrate in brief the importance of the fifth chapter, respected by the world. O dear one, listen attentively. There was a brahmana named **Pingala**, born in the city of **Purukutsa** in the **Bhadra** country. He was born in a pure family of brahmanas, expounders of the Vedas. Having abandoned (the study of) holy texts proper for his family and the Vedas, he took to instrumental music, song, dance etc. and played upon a tabor etc. Having exerted himself in (mastering) singing, dancing and instrumental music, he obtained great fame and entered the king's house. (Thus) formerly he stayed with the king. He approached others' wives and enjoyed them with an undivided mind. Then he, puffed up with pride and unrestrained, always told him in private the weak points of others. His wife was **Aruna** by name, who was born in a mean family. She moving with a lover and looking for (paramours), took him to be a hindrance, and in her house at night she killed him by cutting off his head and buried him in the ground. Deprived of his life, he went to Yama's abode. Having lived in invincible hells, he was born as a vulture in a solitary forest. She too, casting her body due to fistula of the pudendum went to dreadful hells, and was born as a female parrot in that forest. The vulture remembering his former enmity, tore her wandering here and there with a desire to take grains, with his sharp talons. Then the vulture ran after the female parrot falling into a human skull, and he too was killed by bird-catchers. His wife (i.e. the female parrot) died there in the water in the human skull. The very cruel vulture having gone there, got drowned into that only. The two, taken by **Yama**'s servants, went to the world of the manes. The two, entertaining fear, remembered the wicked deeds formerly done by them. Then Yama noticed their censurable deeds, and suddenly also noticed their great auspicious deed in bathing in it (i.e. in the human skull) and dying. Then he permitted the two to go to their desired world ; though their minds were unassailable, they were amazed at remembering their own sins. (1-17a)

Approaching and bowing they said to Yama: "We have collected censurable sins before. (Then) what is the cause for our (going to the) desired worlds? (Please) tell it to us.

" Thus addressed by them, Yama then spoke these words to them: "On the bank of **Ganga** there lived an excellent brahmana **Batu** by name.

He was alone, without the feeling of mineness (meanness?), tranquil, free from attachment and jealousy. He always repeated the fifth chapter of the **Gita**. With his soul purified due to that religious merit, he, though a sinner, realised the eternal Brahman on hearing it after he cast his body. His soul, whose body was purified by the Gita, was purified. Having reached that water in his skull, you two became pure. Therefore, you go to the worlds desired by you who are purified by the fifth chapter of the Gita." Thus advised by him, the impartial one, they got into a divine car and went to the position of Vishnu. (17b-24)

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Chapter VI

King Jnanashruti & Saint Raikva

(Chapter 180, Padma Purana, Part-VIII)

The lord said:
O you of an excellent face, I shall tell you the importance of the sixth chapter, hearing which men have salvation on hand. On the bank of Godavari there is a great city Pratisthana where, O you of smiling eyes, I, named Pippalesa, dwell. There swans remove the fatigue of the self-controlled ones with cold sprays from the cavities in their wings on the bank of Godavari. The Godavari-water made fragrant with the pollen from the cups of throbbing lotuses is praiseworthy as it makes people free from old age. Fie upon the nectar of the lord of herbs (i.e. the Moon), destroying sins! There the best sages touch the faces of the Maharastra women bathing (in Godavari), misunderstanding them to be fully bloomed lotuses. There the sporting Maharastra beauties snatch (by surpassing) the humming of the bees the ascetics' minds also. There the Moon everyday wanes on seeing the face of a woman sporting on the top of a very high mansion. The sloping roof of a very high mansion is touched by sages and gandharvas with rays of great gems unsteady due to breezes (blowing) over durva and sandal(?). In it the horses of the Sun's chariot when he is going, are free from fatigue due to the breezes from the banners that are tossed. In it the Malaya mountain appears to be left with stones, when the hosts of merchants collected innumerable (pieces of) sandal wood. In it even pearls are seen to be accumulated everywhere like the bunches of the laughter of the city-deity. There lived a king named Jnanasruti. When he, of a strong lustre, lifted the earth like a gem, even Sesa, resembling the Sun in radiance, was (just) a snake in general (obscure). The desire-yielding trees were as it were darkened through shame on seeing his matchless generosity (manifested) by the continual smoke of the sacrifices. Gods greedy of eating the sacrificial oblations did not at all leave the city of Pratisthana. Clouds, constantly well-nourished by the streams of water used for gifts and the moonlight of his valour and the smoke of sacrifices offered by him, showered in time. Calamities did not find even the smallest place anywhere. Right courses prevailed when he ruled the earth. He everyday looked upon wells, tanks and lakes as the treasures remaining in the heart of the earth. His palace shone with white banners, like the Himalaya mountain with the multitude of the ripples of Ganga.

The residents of heaven (i.e. the gods) pleased with his gifts, austerities, sacrifices, protection of his subjects, came (there) to give him a boon. (1-20)

Then, tossing their masses of wings, divine female and male swans, white like lotus-stalks, went out along the path in the atmosphere. Two or three of them, led by Bhadrasva, going quickly, and talking to one another, speedily moved ahead. All of them said together to them moving ahead speedily : "Why do you go speedily? Why do you remain ahead? Along this difficult path we should go together. Do you not see very clearly before you a mass of lustre, shining brightly of king Jnanasruti, of a virtuous form?" Hearing these words of those that lagged behind, the swans that were ahead laughed and contemptuously uttered (these) words loudly: "Is the lustre of this king Jnanasruti more severe than the dreadful lustre of Raikya, the teacher of the Vedas?" King Jnanasruti, comfortably seated on the top of his very lofty mansion, heard these words of the swans. Then, he, full of amazement, called his charioteer, and the noble one ordered him : "Bring Raikya". The charioteer, Maha by name, having understood (these) words of the king containing nectar, manifesting joy, went out to the city Varanasi, giving salvation, where god Visvesvara, the lord of the world and the preceptor dwells. Then to the holy place called Gaya where god Gadadhara, of blooming eyes, lives to emancipate all people. Then near Shiva. Having moved many times to all holy places he went to (the holy place) Kedara destroying sins, seeing which (even) once mortals undoubtedly are released. Enjoying desired pleasures they are freed from great sins. Then he went to the Gauda country where Purusottama dwells, by just seeing whom men go to heaven. From there he went to the city of Dvaravati, giving salvation, where Krishna, dear to Rukmini, lived. A mortal, having bathed at the holy place of Gomati and having seen the five Krishnas (there), obtains salvation after having enjoyed pleasures as desired. Then the wise one having reached the sea and seen Somanatha, the god giving enjoyments and salvation, proceeded further. He reached the city of Avantika giving pleasures and salvation, where Mahakala Sankara dwells happily sporting with Uma. Then having reached Omkara, giving happiness and granting enjoyment and salvation on the bank of Narmada, he quickly set out from there. (21-39)

Then he travelled to the city named Asvamedhakara where Laksmi's lord Vishnu, holder of Sarnga, actually lives. Then he reached in Vishnugaya a tank called Lonara, having bathed where and drunk (water of which) a man is released from bondage. Then he went to (a city) named Kolhapura in Rudragaya, where revered Laksmi, giving (i.e. causing) devotion, dwells.

A man having bathed in Pancanadi and seen Laksmi, enjoys pleasures as desired, and also obtains devotion. Then having visited the city named Amalagiri, and having seen Somanatha who dwells after mounting on (i.e. on the top of) Nandikesvara, who is auspicious, has four hands, and is ready to give gifts, he would undoubtedly have salvation. Then he saw, on the bank of Tungabhadra, Harihara, whose arms fall on the globe of the earth in every yuga. All men seeing the charming Harihara Body, enjoy pleasures according to their desire and are freed from bondage. Having remained in heaven for a hundred kalpas and being free from the bondage of the worldly existence, they see the mighty lord of the worlds, seeing whom men never see hell. Having stayed in heaven for a hundred kalpas and being free from the desire for worldly existence, they obtain salvation. No doubt should be raised about this. Then a man should reach Srisaila resorted to by siddhas and gandharvas, where Girija's lover (i.e. Shiva) called Mallinatha (lives) to draw out all people from the ocean of worldly existence. Having lived in heaven for a hundred kalpas and being frce from the bondage of worldly existence, they obtain salvation. No doubt should be raised about this. (40-52)

Then he reached Srisaila resorted to by siddhas and gandharvas, where Girija's lover named Mallinatha (lives) to draw out all people from the ocean of this worldly existence and at every opportune time shows his own lustre. Afflictions and tortures in hell of those men who see or even remember him, keep away. There is no doubt that men free from the bondage of the mundane existence enjoy happiness in heaven and obtain salvation. Here Rama with his younger brother and accompanied by Sita (dwells). Having bathed and drunk (water) there a man is certainly free from hell. Men having enjoyed happiness in heaven for crores of kalpas, men freed from the path of worldly existence undoubtedly go to salvation. Then returning from there, he came, seeing on the bank of Bhimarathi the two-armed god Vitthala, giving enjoyments and salvation, (to the place) where the source of Godavari, the great Brahmagiri, is situated. By reaching Gautamalaya where the three-eyed Shiva dwells and after bathing and drinking (water) there where there is river Godavari between Aruna and Varuna, (sin due to) the murder of a brahmana perishes. Men, seeing Brahmagiri, rich in many holy places, obtain salvation only (after) being freed from the agony of the worldly existence. Then the charioteer, delighted by seeing holy places on both the banks of Gautami, went to Mathura, destroyer of sins. There gods and men worship the self-born god. It is the first great place of the lord, which gives salvation. It is the birth-place of the lord of the three worlds, and is well-known to the Vedas and holy texts. It is resorted to by many hosts of gods and of brahmana sages.

It is charming due to the bank of Kalindi; has the form and lustre of the crescent moon; being full of the residence of all holy places it is delightfully beautiful. It is known as Govardhanagiri, Dvisadvana, and is covered by auspicious trees and creepers. It is very holy. It has the essence of the holy texts resting (there). (53-67)

Then to the north he saw the city of Kasmira, after seeing on all sides the holy place Kuruksetra, foremost in piety, where the lines of houses white like conches and touching the sky, have become as it were the fringes of the distinct laughter of Shiva. It is covered with golden pitchers of the garlands of devotion and grace which are as it were golden lotuses fallen from the divine river due to wind. There the banners of blue straps like rings of moss on the tops of mansions appear like the strings of pearls of the divine river. There, resorting to Kasmira, Sarasvati always lives. Otherwise, how does she simultaneously write the (entire) Vedic literature? These swans that are dull due to intoxication, that have lotus-stalks in their beaks and that are the vehicles of Sarasvati, resting there for a long time, are moving. There the swans sent by Brahma to know a special art, shone like stars and went on all sides. The land-growing lotuses, pleasing to the touch by hand, are seen (to be used) by the enemy of the demons for the bed of the beautiful lady. There due to the statements (upanyasaih?) of the brahmanas distinct hearing was not possible. Even a dumb man, fresh in talk, had a mass of joyous words (obscure). There the sky pervaded by the smoke of sacrifices, though washed by clouds, did not give up its darkness. There the place of the nectar dropped due to the great lustre of the sacrifices was seen to be distinguished by its mark. There boys resorting to the vicinity of the preceptor recite all arts by themselves due to the practice right from their birth. There the 'hum' sound of the bracelets of the brahmana wives and the humming of the wandering bees got confused. There the breeze touching again and again the cheeks of the brahmana wives, blows gently as it were through the fear of a curse. There, this god Shiva called Manikyesvara, lives to give boons to men day by day. Manikesa, having conquered kings, worshipped and honoured him. Since then he took the name Manikyesvara, as he was well worshipped with many majestic rubies by the Kasmira-king, desirous of conquest of the world. The charioteer saw at his door Raikya seated on a cart and enjoying shade and scratching his limbs. Having recognised him by the respective marks told by the king, the charioteer quickly bowed down to him and after having bowed down spoke to him. (68-86)

The charioteer said:
O brahmana, in which (family are you born)? What is your name? You are constantly self-willed. Why are you resting here? What do you desire to do?

Hearing these words of him, he, full of great joy, remembered the charioteer, and said: "My desires are fulfilled. But there must be (something) as you, offering great adoration to me, are (trying to) know my mood." Taking (i.e. understanding) respectfully the intention of Raikya remaining in his mind, the charioteer slowly set out to the place where the king was. Then the charioteer with his arms folded and delighted to see his master, bowed down, and told the king the account as it took place. Then hearing his words, the king with his eyes smiling (i.e. blooming) with wonder, had a strong desire to honour Raikya. Taking a cart to which a pair of female mules was yoked, a necklace, silken garments and a thousand cows, he went to the Kasmira country where the meditating saint lived. Offering those (articles) to him, the king fell (prostrate) like a staff on the ground after bending with great devotion. Raikya was angry with the king. (He said:) "O bad king, O sudra, do you not know my conduct? Take (back) this cart; lift it to which female mules are yoked; so also (take back) the garments, pearl-necklaces and the milch cows." The king, thus ordered, was afraid of Raikya. Then the king, afraid of a curse, devoutly seized the pair of his lotus-like feet, and himself said, "O brahmana, favour me." (87-98)

The king said:
O revered one, wherefrom is this very wonderful greatness of you? Being pleased, O illustrious one, tell me accurately. (99)

Raikya said:
O king, everyday I mutter the sixth chapter of the Gita. Therefore, I have a heap of lustre, difficult to be borne even by gods.

Having carefully learnt from Raikya the sixth chapter of the Gita, the wise king Jnanasruti then suddenly became free. Raikya too, muttering near Manikyesvara the sixth chapter giving salvation, obtained happiness. Gods also, who had come there, after having disguised themselves as swans for (getting) gifts, were amazed, and went out at their free will. There is no doubt that a man who constantly mutters this chapter only goes to Vishnu's position. (100-104)

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Chapter VII

Serpent Shankukarna & its wealth

(Chapter 181, Padma Purana, Part-VIII)

The lord said:
I shall tell you the greatness of the seventh chapter, having heard which the ears are filled with a flood of nectar. There was a city Pataliputra by name, difficult of access, having high town-gates. A brahmana Sankukarna Dayarnava by name lived in it. Resorting to the profession of a vaisya he earned much wealth. He did not gratify manes, did not worship gods. Intent on earning wealth, he fed kings. Once for auspiciousness, the fourth marriage started in another house along with his sons and kinsmen(?). On a night fit for religious acts a serpent having come from somewhere bit the forearm of him who was asleep. He who was just bitten, could not be cured with gems, spells or herbs, and in a few moments died. Covering his body with nimba leaves and stalks and putting it on a large bough of a tree the sons came home. Then after a long time he was born as a serpent. With his mind fixed on the desires (of the former birth), he remembered his former birth. He had thought: 'Having deceived these sons, I shall cover (i.e. bury) this wealth, a crore in amount, where my (other) wealth is placed.' Then, full of great faith, the sons of the brahmana made an offering to Narayana. Once, the father, troubled by the birth as a serpent, came in the dream of his sons, and told them his intention. Then they, greatly deluded by amazement got up in the morning, and being unrestrained, told each other the account. One of them, due to his love for his father, desired to emancipate him. The other son through greed for the wealth, desired to kill the serpent. The other (i.e. the third) son, with his mind fascinated by the affection for his father, (thought :) 'Maybe he is (turned) into a serpent'. Thinking like this, he simply lamented. But the middle son, deceiving his two brothers, got up under some pretext and went to his own house. The he gently called his virtuous wife. With a spade in his hand he went where his father (turned into) a serpent was. He who was not told about (the place of) the wealth, decided accurately about it through (certain) marks. Through greed, he came to that place to strike (down) the anthill. He made his wife take out the earth, and he himself dug the ground. From the anthill that was being dug, a very fierce serpent came out. Then the serpent with mouthfuls of poison and hissing, told him (these) words: (1-20)

The serpent said:
Who are you? Why have you come (here)? Why are you digging the hole? O, fool, who has sent you? Tell that to me. (21)

The son said:
I am your son, named Siva. I have a strong desire to take gold. Being very much amazed by the dream I had at night, I have come (here). (22)

(Lord) Shiva said:
Having heard these words of the son, censured by the world, the serpent, laughing loudly, started speaking clearly: (23)

The serpent said:
If you are (my) son, quickly free me who am born as a serpent for (the preservation of) the deposit of the former birth, from bondage. (24)

The son said:
O father, tell me how you can be freed, since leaving the entire world, I have come (here) at night. (25)

The father said:
O son, except the seventh chapter of the Gita, which is full of nectar, and which is the cause of the removal of the old age, death and agony of a living being, the holy places, gifts, austerities, sacrifices are not at all capable of releasing me. O son, feed devoutly a brahmana studying the seventh chapter on the day of a Sraddha offered to me. Due to that I shall be undoubtedly released. O son, also feed other brahmanas proficient in the Vedic learning according to your capacity and with great devotion.

Having heard these words of the father turned into a serpent, all the sons did as he had told (them, and even) more than that. Then that wealthy Sankukarna, having cast off the serpentine body, divided (the wealth) among his sons, and obtained a divine body. All the sons, of a good behaviour, were delighted at the wealth which their father gave after dividing it and which amounted a crore. They, of pious minds, constructed wells, tanks, lakes, performed sacrifices to please the god, so also opened free boardings. Then, muttering the seventh chapter, they with their eyes fixed on final bliss, obtained release, knowing the eighth one (also) the most desired one. (26-34)

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Chapter VIII

Bhavasharma and the first line of this chapter

(Chapter 182, Padma Purana, Part-VIII)

Shiva said:
O Parvati, listen. I shall tell you the greatness of the eighth chapter, by merely listening to which you will get great joy. A city named Amardaka is well-known in the southern country. There was a brahmana named Bhavasarman, the husband of a courtesan. He, very fierce, ate flesh, drank liquor, stole the wealth of the good, dallied with others' wives, had a strong desire for hunting, carried out his strong desire. Drinking the nectar-like juice of tali-fruit up to his throat (i.e. excessively), he was very much troubled by indigestion. The sinful one died (in due course) of time, and became a great tala tree. A couple turned into brahmana-ghosts, lived there resorting to its shadow, dense and very cold. (1-6)

The goddess said:
Tell me, O god, what was their caste? What was their nature? What was their profession? Due to what deed were they turned into brahmana-ghosts? (7)

Shiva said:
There was a brahmana, Kusivala by name, who knew the essential nature of the Vedas and Vedangas, who was proficient in all holy texts, and whose conduct was good. His wife, named Kumati, was of a wicked mind. He along with his wife, was very greedy and accepted great gifts like a buffalo, a Kalapurusa(?), horses etc., day after day; (but) he did not give (even) a chowrie to brahmanas. As time passed, the two evil spirits, of the form of brahmana-ghosts, with their bodies oppressed by hunger and thirst, roamed over this earth. They then rested after having come to the root of the palm tree. "How will this great agony of ours go away? When will there be freedom from this stock of brahmana-ghosts?" Thus asked by the brahmana female, the brahmana (male) spoke (to her): "How can we be free from this calamity without instruction in the knowledge of the supreme spirit, metaphysical consideration, and the knowledge of the manner in which a deed is done."

The wife said:
"O best man, what is that Brahman; what is metaphysics? What is an act?" (Coincidentally this matched exactly with the first line of Chapter 8, Srimadbhagavad Gita)

Listen to the wonder that took place, when his wife spoke this much. That tree listening to half a verse from the eighth chapter gave up its form of the palm-tree and became an excellent brahmana. With his mind suddenly shaken by knowledge, he was free from the garb of sins. The couple became free due to that greatness (of the Gita). (8-17)

When these words luckily went out of his mouth, then from the atmosphere an aeroplane appeared, which had small bells tinkling, which was auspicious, which was adorned with faces resembling the orb of the moon, of celestial damsels, which was crowded with bees hovering round the lotuses in the form of the faces of thc celestial nymphs, which was adorned with chowries white like the foam on the shore of the Milky Ocean being churned, and charming like the ripples of Ganga, lovely with the singing gandharvas, and with hundreds of young divine damsels dancing. The couple got into the divine aeroplane and went to heaven. The entire occurrence of this place was amazing. Then the wise one wrote this half verse carefully. He went to the city named Varanasi, giving salvation, seeking to propitiate Vishnu, god of gods. The generous-minded one started to practise a great penance there. In the meanwhile, (Laksmi) the daughter of the Milky Ocean, after joining her hands, asked Visnu, the lord of the world, and the god of gods: "How is it that you are wakeful after having abandoned sleep? Tell me". (18-25)

The lord said:
An intelligent brahmana named Bhavasarman, full of a flood of devotion, is seriously practising penance on the bank of Ganga at Kasi. With his senses controlled, he is muttering half the verse from the eighth chapter of the Gita. O goddess, due to that penance I am very much pleased. Thinking for a long time desiring to give a fruit like (i.e. suitable to) his penance, I am now wakeful (like this). (26-28)

Parvati said:
O lord, if Vishnu, though pleased, became thoughtful, what fruit did Bhavasarman, the devotee of Vishnu, get? (29)

Sri Mahadeva said:

Then that best brahmana, Bhavasarman, having received the grace of (Vishnu) the enemy of Mura, got endless happiness. Those born in his family who had formerly experienced torture, also obtained the (highest) position due to his acts.

O you fawn-eyed one, I have told a little about the greatness of the eighth chapter. It should be always noted. (30-32)

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Chapter IX

Madhava & Goat

(Chapter 183, Padma Purana, Part-VIII)

Sri Mahadeva said:
Hereafter I shall carefully explain (this importance of) the ninth chapter. Being steady (i.e. attentive) listen to it, O daughter of the Himalaya Mountain. On the bank of Narmada, there was a city named Mahismati. There lived an auspicious brahmana named Madhava, who knew the true nature of the Vedas and Vedangas, who every time loved the guests. The pure-minded one, having earned much money by means of his learning only, some time commenced to perform a great sacrifice. He brought a goat, for killing him at the sacrifice after worshiping his body. He (the goat), laughing loudly, uttered (these) words: "What is the use of these many sacrifices, though performed in the proper manner, (but) having perishable fruits, and causing birth, old age and death? O brahmana, see my condition like this." Men staying in the pavilion, were amazed at hearing these words of the goat, that greatly excited curiosity. Then the brahmana, with his eyes motionless, saluting him devoutly and with the palms of his hands joined, respectfully asked the goat : (1-8)

The brahmana said:
Which caste do you belong to? What is your nature? What is your mode of life? Tell (me that). Due to what act (of yours) you obtained the birth as a goat? (9)

The goat said:
Formerly I was (born) in a very pure family of brahmanas. I was proficient in the Vedic lore and offered hosts of sacrifices. Once my wife, modest with devotion to Chandika, asked for a goat from me for appeasing the disease of (our) son. Then when the goat was being killed in the pavilion of Chandika, the goat's mother, expounder of the Vedas, cursed me : "O mean brahmana, O you who are performing a sacrifice that is not approved by the holy texts, since you are killing my innocent son, you will get the stock of (i.e. will be born as) a goat." Then, O best brahmana, I, after dying after (some) time, was born as a goat, after having crossed (i.e. gone through) torment and torture of many kinds of existences. Even though I had gone to the stock of (i.e. was born as) a beast, I had (retained) the recollection of (former) births.

The brahmana said:
My mind is curious, is intent on hearing about your birth due to curiosity. Tell all (about) that to all these brahmanas.

The goat said:
Some time I was (born as) a monkey. Children saw me dancing in every courtyard due to instruction given to me by a juggler. Seeing the generous sons, and my wife also, I became averse to any act and gave up the going round in dancing. Then the juggler, with his eyes red due to anger, severely beat me with round sticks, difficult to bear. Then I bleeding continuously, fainted. Smelling at food and water, I died. Then I became a dog wandering in every house. I, eating food that was abandoned and that was left after eating, filled my belly on the way. Sometime I entered the kitchen of my own house. Being hungry, I started eating the boiled rice placed in a plate. I smelt the ground, looked into the ten directions slowly and through fear. Being afraid of the sound of people, I licked my side. Then my sons came and saw me at some time. And my old wife beat me with clubs etc. Then, I, with my waist broken and discharging much blood fled. (10-24)

Overcome with swoon, I somehow went out of the house. In course of time my limbs were stinking with pus and full of insects. Then I obtained the state of (i.e. was born as) a horse. O learned man, I became a horse in the house of a distiller and died in course of time. Some time he brought me, with my teeth falling due to old age, in a square crowded with people, for sale. My wife intent on going on a pilgrimage to Dvaraka, trying to buy me for a small price, bought me and tied me, the old one, with a rope, and mounting on me along with her two or three sons, started going. Slowly I got plunged into deep mud on the bank of a lake. There I, with my neck turned, and falling into the mud, was again and again being beaten by (my) sons having clubs and stones in their hands. Being repeatedly raised I died. Then having decided that I was dead, the sons who gave up their exertion, wailed, and having surrounded their helpless mother, they went home. Then having died there I went to the stock of (i.e. was born as) a goat. I passed through many stocks, low and high, giving torment and agony. (25-33)

The brahmana said:
O great goat, what is the use of this collection of miseries everyday? (Tell me) properly and uprightly, by what I would have endless happiness. (34)

The goat said:
I shall, O brahmana, tell another wonder comfortably to you who are asking me, if you have curiosity. There was a city named Kuruksetra, giving salvation. There lived king Chandrasarman of the solar dynasty. At the time of the solar eclipse he, endowed with great faith, started giving gift of Kalapurusa. Having called a brahmana, master of the Vedas and Vedangas, he went with his priest to bathe with auspicious holy water. Then Kalapurusa, laughing, said: "O brahmana, at the time of the solar eclipse, at this holy place called Kuruksetra, others do not accept anything. How do you desire to receive a gift? Knowing that all this certainly causes sin, how do you proceed to do it with a mind blinded by greed of wealth?" Having heard these words of him, causing wonder to the world the brahmana said: "What is the use of this fear of great gift? I do know the means properly to cross the unfathomable ocean of the sin due to a great gift like this." Then the king, having bathed, having put on two garments, being pure, pleased in mind, having put on white flowers and having anointed his body, having held the hand of the priest, being served by persons proper for the occasion, came (there). The king, having come there, gave the brahmana, Kalapurusa, according to the proper rite. Having pierced the heart of the Kalapurusa, a sinful chandala, with red eyes, of a cruel appearance went out. So also, at the joy due to interest in censuring others, a female chandalika, viz. Censure, came to the side of the brahmana whose death was brought near. (35-48)

This couple of the chandalas of ruddy eyes, going out, forcibly moved into the body of the brahmana. While the king was looking on, the brahmana stood muttering the ninth chapter of the Gita in his mind, trembling a little and remaining silent like the ocean with Vishnu sleeping inside trembling due to the movements of the wind. Then the chandala-couple that was near the brahmana, was troubled by Vishnu's (attendants) appearing due to (the recitation of) the letters of the Gita, and with its efforts rendered futile, and (deciding to) flee, went away. The king who actually noticed the happening like this, with his eyes smiling (i.e. dilated) due to wonder, asked the brahmana: "How - by muttering what hymn, or remembering what god - did you go over this calamity? Who was that man? Who was that woman? How did they approach (you)? How were they appeased? O brahmana tell it to me."

The brahmana said:
I know the couple: Strong sin had assumed the form of the (male) chandala. Censure took the form of the female chandala. I remembered the series of the verses of the ninth chapter of the Gita. O king, know that all this is its virtue.

O king, everyday I mutter the ninth chapter of the Gita. Due to that the calamities caused by my accepting bad gifts were overcome by me. The king learnt the ninth chapter from the brahmana. Both obtained highest joy. (49-60)

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Chapter X

Dhirabuddhi & Swan

(Chapter 184, Padma Purana, Part-VIII)

The goddess said:
O you omniscient one, the life of all, the lord of all, the master of speech, O Shiva, I am lucky since you, respectable and visible, have explained this auspicious grandeur of the ninth chapter, the honey, full of many wonderful and sweet accounts. O lord of gods, I, hearing it, was not content. O Shiva, my desire to hear it is not dulled. (On the contrary) it increases. My life is listening to the Gita, O you ocean of greatness. Even in that (Gita) the sages declare the tenth chapter to be thc principal. Tell me an account relating to that great chapter. (1-5a)

Shiva said:
O beautiful one, listen to this ladder to the inaccessible heaven difficult to get. It is, as it were, the limit of grandeurs, highly purifying account. In the city of Kasi, there was a brahmana devoted to pious fame. His mind was tranquil, free from mischief, cruelty and violence. With his senses controlled, he was always engaged in bliss. He was known as Dhiradhi, and was devoted to me like Nandin. He had crossed the ocean of the Vedas, and was proficient in the meaning of all holy texts. Once while he, subservient (i.e. given) to meditation, with his mind plunged in (the thought of) the internal soul, having the eyes of (i.e. perceiving) the Supreme Spirit, was going, I, through affection, ran, and gave support to his hand, causing wonder. The absent-minded one, having sipped water, having fixed his eyes full of great joy on the tip of his nose, remained, with his senses as it were sleepy. When he, of long (broad) eyes, slept for a while, without fear, at night, using as a pillow the large threshold of the door, O broad-eyed one, Bhrngiriti, saluting my lotus-like feet, asked me: "Due to which rite has he secured your sight? What (kind of) penance has this noble one practised, what oblations has he made, what (hymns) has he muttered, that the god supports his hand at every step? Why is he not able to go out of this city? If, by chance, he crosses the boundary of Kasi, he does not see even these people that are by his side. I wish to know the cause of this-(I wish to hear) the words of my master. If I deserve to be favoured then tell me what is proper." Hearing this question of Bhrngiriti, I said: (5b-17)

Once I was in the Punnaga forest which was near Kailasa, the forest which was full of the hosts of the beautiful divine women making sounds, in which the quarters were joyful with the multitudes of the cooings of the cuckoos, which was full of the notes of (birds) like the eagle and the chataka, which was bristling with the drops shining on the rotating, wooden machine for raising water, which was full of the bulbs of the plantain trees (growing) on the sides of the drains, which was full of musk-deer, which was stupefied with the sounds of kinnaras, which was at places resorted to by deer with the outer corners of their eyes dull due to rumination, which was full of parrots, where the swans showed their cleverness among them, which was stirred by the thick wind, with joyful sounds, in which the bees were intoxicated by the rum exuding from the Madhavi flowers, which was full of the fragrance of the clusters of blooming trivali flowers, in which the bees were slow due to the intoxication caused by the fragrance of blooming bakula flowers, in which the region of the earth was washed with the nectar oozing from the moon. Having sat on a seat I remained there for a while. The wind, by way of the churning sticks in the form of terrific branches breaking due to friction, blew under the pretext of a trembling mountain. Then there was a great sound which resounded at the sides of the valley. (18-26)

Then from the cave of the sky a bird descended. He was like the autumnal cloud, and was as it were the mass of collyrium. He was as it were the mass of darkness, or a mountain with its wings cut off. Having rested on the earth, the bird saluted me. Having brought a fresh flower, he put it at my feet. Then the bird uttered (my) praise with distinct words: "Victory to you, O god, O Brahman, O joy, O ocean of nectar, O lord of the world, O billow of the continuous contact with good feelings, O you having infinite bodies, O you who are free from the three kinds of dirt due to your thought full of the feeling of uniqueness, O you who have conquered your senses, O you who are dependent, O you, whose body can be secured (only) by means of concentration, O you free from adjuncts, O you who are free, O formless one, O pure one, O limitless one, O you free from egotism, O you having no obstruction, O you qualityless one, O you protector of those who have submitted themselves to you, O you with skilful lotus-like feet, O you of a terrible garland, O you great tiger, O you who burnt Cupid with flames, O you who pierced the lord of demons with an axe, O you great lord, O you who wiped the sindura on the forehead of the wife of Tripura, O you who applied excellent saffron to the lotus-like breasts of Katyayani, salutation to (you), who are away from proofs, to (you) of the form of great intellect, to (you) the lord of life, to (you) of the form of the three worlds.

I salute your lotus-like feet which are touched by the excellent meditating saints and which are wonderful in going to the other end of the unlimited ocean of the worldly existence. Even the lord of speech (i.e. Brhaspati) is not able to praise you. Even (sesa), the lord of serpents, does not have the skill in describing you, O great god; then what to say of me, a bird, with a small intelligence?'' (27-38)

Having heard this praise made by the bird, I said to him : "O bird, who are you, where-from do you come? Your body is like that of a swan, and your colour is like that of a crow. Tell me for what purpose you have come here." The bird, the best among speakers, thus asked by me, with his neck slightly bent in respect spoke with a soft voice: "O lord of gods, O Dhurjati, know me to be Brahma's swan. (Know) due to which this blackness has recently come up, O lord. O you omniscient one, listen to what is said (in reply to) what is asked by you. When I came to the earth from the Manasa lake, I landed into a danger. Near the Saurastra city, I, having taken mouthfuls of lotus-stalks, white like the young crescent moon, from a lake where the lotuses were blooming, resorted to my strength and quickly went into the sky. Then from the sky I suddenly fell on the ground. Then with my mind covered with swoon, with my senses fully weakened, with my body trembling, I, being touched by cool breezes, regained consciousness. I did not ascertain the cause of my fall. 'Oh, what has this come? How had I a fall today due to which I have this blackness on my body, white like perfect camphor?' Thus when I, full of wonder, thought (to myself), I heard, from the lotus, words like these: 'O swan, get up; I shall tell you the cause of your fall and blackness.' Then I got up and came to the middle of the lake. I saw a charming lotus-plant, having five lotuses. I commenced asking (it) the cause of (my) blackness and fall. Then I saw, in the sky, six myriad men who were dark like clouds, who had covered themselves with gold-coloured garments, who had four arms (each), the weapons (of each) of whom were a mace, a conch, a disc and a lotus, who were variegated with crowns, necklaces, armlets and ear-rings. Having saluted and gone round, keeping it to my right, the lotus-plant, I asked her everything beginning with my fall". (39-54a)

<u>The lotus plant said:</u>
O swan, you moved in the sky passing over me. Due to that sill you have fallen on the ground. O best bird, due to that only blackness is seen on your body. Sixty thousand bees, smelling the fragrance, produced by the middle lotus that was talking on seeing you falling with its mind full of compassion, went to heaven. Those whom you saw having a lustre like that of a blue lotus, were the sons of a sage in the seventh existence that has passed.

On the bank of this very lake, they practised a very severe penance. Sometime, a beautiful lady, having breasts like clusters of champaka-flowers, with the outer corners of her eyes unsteady and charming due to wavy hair, with the brightness of her smile being kissed by the moonlight released from the pearl of her nose, having put the lute between her breasts, sang in the forest. Hearing the sound of her who was singing, the brahmanas, like deer, went to her, and saw her simultaneously. They said to one another: "I saw her (first), she is mine." Then a pugilistic encounter took place among the brothers. With their chests pounded with one anothers' fists, they died. (54b-63a)

Having enjoyed various fearful hells, they became cranes on the earth. Then they killed wild beasts and were burnt by wild fire. Then being born as chandalas they killed travellers on the way. Having drunk poisonous water in the forest, they went to Yama's abode. One by one they got the stock of an ass, a camel. a monkey, and a cat. Then they became bees, and are (now) in the lake. Today having smelt my fragrance they have gone to the position of Vishnu. O best bird, listen, I shall tell you (that) by which there is grandeur in me. In the third birth that has passed (from this birth), I was a daughter of a brahmana named Sarojavadana. I was devoted only to fidelity, and was engaged in serving the elders. Once, while I was teaching a sarika, there was a delay. My husband, who got angry, cursed me: "O sinful one, be a sarika." After death I got sarikahood (i.e. was born as a sarika), (but) due to the propitiousness of my fidelity, a girl in the sages' house nourished me. It is well-known that the tenth chapter (of the Gita) is power(-ful). The brahmana recited it in the morning; I listened to it removing sin. O bird, after (some) time, I cast the body of the sarika, and became, due to the greatness of the tenth chapter, a celestial nymph in heaven. I was known as Padmavati; and was the dear friend of Laksmi. Once when I was going in an aeroplane through the sky, I saw this charming lake containing spotless lotuses. After descending, when I started sporting in its water, Durvasas came (there) and saw me without clothes. Then I myself took up this form of a lotus plant. I have five lotuses, two lotuses with my two feet (turned into them), two lotuses with my hands (turned into them) and the fifth lotus with my face (turned into that). The lord of sages looked at me with eyes blazing with anger. "O sinful one, with this form only stay for a hundred years." Giving a curse like this, he vanished in a moment. Due to the greatness of the tenth chapter my (power of) speech has not vanished. By just going over me, you fell on the ground. O best bird, today, when you remain (by me) my curse will cease. Listen to the best chapter recited by me; by just hearing which you will be free from the curse today only.

Saying like this, she recited the tenth chapter in a soft voice. Having heard it, and having taken the lotus given by her, I offered it, the best lotus of the lotus plant, to you.

Speaking like this, he cast his body. It was wonderful. (63b-82)

Bhrngiriti said:
Who was he in his former birth? How did he become Brahma's swan? With what intention did he cast his body in front of you?

Hearing these words of Bhrngiriti, I said to him: "He was born in the former birth in a brahmana's house. He was well known as Sutapas, was a celibate and had his senses controlled. Living in his preceptor's house, he studied the Vedas everyday. He devoutly and properly served his preceptor. (Once) he while asleep touched, with his foot, his preceptor who was asleep. Due to that sin he obtained the state of a lower animal even in heaven. Then the brahmana was born among the swans of the Lotus-born (Brahma). In this existence, when I was watching, the tenth chapter of the Gita was narrated before him. Having heard it, the bird obtained excellent knowledge. Due to the grandeur of the tenth chapter he was born in a brahmana family. Due to practice from birth, from the lotus-like face of him even when a child the tenth chapter of the Gita always flashes. As a result of its meaning he always sees the god holding a conch, a disc, living in all beings. He on whomsoever and whenever, he casts his affectionate glance, is released even though he is a drunkard or killer of a brahmana. Knowing that I, of the form of the Supreme Soul, brought the brahmana to this city which is naturally a holy place giving salvation. Salvation is (just) on the palm of people living here. Therefore, due to his seeing (them) no other special effect is produced. I do not allow his knowledge
very difficult to get, which he formerly obtained due to the greatness of the tenth chapter, to go out of him. So also this sage obtained salvation while living. Therefore, I give him my hand when he moves and walks along the road. O Bhrngiriti, such is the great importance of the tenth chapter.

Thus I have told the same account destroying sins as was told before (i.e. to) Bhrngiriti. A man or a woman, whosoever (he or she may be) would obtain the fruit of all the stages of human life by merely listening to it. (83-99)

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Chapter XI

Sunanda & Demon

(Chapter 185, Padma Purana, Part-IX)

The goddess said:
O god, this history is a great means of accomplishing the good. O merciful one, my desire is further aroused on hearing it. O Virupaksa, O the first (i.e. greatest) one among speakers, explain to me the importance of the eleventh chapter (of the Gita) supported by a story. (1-2)

The lord said:
O dear one, listen to a story resting on the description of the Gita. Even the greatness of the chapter (called) Visvarupa (-darshana) is purifying. O you of large eyes, (the greatness of) the chapter cannot be told. There are thousands of stories. One of them will be told by me. On the bank of the river Pragita there was a city known as Meghankara. It had a heavily laid foundation, lofty ramparts and gates. It had big (sacrificial) halls of hermitages adorned with golden pillars. Rich, happy, calm, well-behaved men with their senses controlled and speedy in their actions lived there. It was charming with the places where four roads met. It was adorned with markets and quadrangulars where gold in the jewelled pillars was shining. In it the sweet and indistinct sound of the multitude of (moving) banners and jingling bells was (heard). The atmosphere was shaken with the loud noise of Vedic recitation. The vast sky was full of the loud sounds of musical instruments. It won battles with the breezes due to flags and foliage (obscure). It appeared splendid with the jingling sounds of the anklets of women on the royal path and at the excellent gates, and with (sounds of) lutes, flutes, songs and the neighings of excellent horses. It constantly appeared to be equal to the cities of the regents of the quarters. There the lord of the world, Sarngapani, shone. He was the embodiment of the highest Brahman, and the life of the sight of the world. His great form was worshipped by the lotus-eyes of Laksmi (obscure). His body was that of Trivikrama; he was dark like a cloud. His lustre was mild; he had Srivatsa (mark) on his chest; and was adorned with lotuses and garland of woodflowers. He was having (i.e. had put on) many ornaments and was, as it were, the ocean full of jewels. His lustre was like that of a cloud with the Bashing of the streak of lightning. On his (?) crown dwelt the highest soul Sarngapani himself. On seeing him a living being is freed from the bondage of the worldly existence. In that city there was a great holy place called Mekhala.

By bathing there men always obtained the position of Vishnu. Having seen Narasimha, the lord of thd world, the ocean of pity there, a man is free from a terrible sin committed during seven existences. (3-17)

A man who sees the lord of ganas at Mekhala always overcomes dangers, even though they are difficult to be overcome. In that Meghankara (city) there lived an excellent brahmana who practised celibacy and self-control, who was free from the feeling of mineness (meanness?) and from egotism. He was wellknown as Sunanda, and was proficient in the Vedas and in (other) holy texts. He had subjugated the group of his senses; he was highly devoted to Vasudeva. O dear one, by the side of god Sarngin he recited this eleventh chapter (of the Gita called) Manifestation of the Cosmic Form. The ascetic obtained knowledge of Brahman due to the power of the chapter. The meditating saint, enjoying liberation (even) while alive, desiring to reach a steady condition, always remained in profound intellectual meditation, praiseworthy due to the mass of great joy. Once that great meditating saint set out on a pilgrimage to Godavari when Jupiter was in the Zodiacal sign Leo. Having, on the first day, come to the excellent holy place Viraja, and having begun with the centre among the holy places, he bathed again and again, and saw Kamala (i.e. Laksmi, the prop of the world. Having worshipped her, the great divine power, giving the fruit of all desires and then bathing at Taratirtha, then at the confluence of Kapila, he visited the eight holy places. Then having offered oblations to the dead ancestors, having bowed to the lord of Kumari, Shiva, he came to Kapiladvara. (18-27)

Having bathed there, and washed off the sins of former existences, having worshipped, saluted and heard (about) god Vishnu and having lived there for that night, he went with the brahmanas from it in the morning. In the forest Narasimha there is at the holy place a well sacred to Rama. Narasimha worshipped by Prahlada himself dwells there. Having seen that lord of gods, having devoutly worshipped him, and having passed the day there, he went to the city of Ambika. Ambika, showering grace on her devotees, dwells there. She fulfils all the desires of men. Having devoutly worshipped Ambika with flowers and unguents, with various hymns, and salutations also, the brahmana then reached the city called Kanthasthana in olden times. There the great power, Mahalaksmi, of great lustre, dwells. Having seen her, having the orb of the brightness of nectar and the sun, the river of the nectar from lotuses cutting off the torment of the worldly existence, and served by royal swans of the lotuses of the hearts of best meditating saints, full of the sound produced without beating, and of the form having no second, having worshipped with a

devout heart that revered Mahalaksmi, giving desired objects, the lord of sages reached along with the brahmanas, the city called Vivahamandapa. In every house in the city he asked for taking shelter. The brahmana could not get lodging in any house. The head of the village showed to him a big temple to stay in. The brahmana entering it with his companions stayed there. Then when it was bright morning he saw from his place of lodging his body, where by chance all travellers were produced. When he was going, the village-head saw him coming (to him). (28-40)

The village-head said to him: "You are by all means a long-lived one. You are (the best) among the lucky, and (most) auspicious among the auspicious also. O child, you have some extraordinary power. Where have your companions gone? How did they get out of that house? See that, O best sage, I shall tell you. But I do not see here any other ascetic comparable to you. Do you know a great spell? Which science do you practise? Due to the kindness of which god have you this uncommon power? O best brahmana, then please stay in this village. O revered one, I shall render you every service." Speaking like this, he made the best sage stay in the village. He devoutly served him day and night. When seven or eight days passed, he came (to him). Having come to him in the morning, he, much grieved, wept before him. "The devout son of me who am luckless today, was eaten at night by a demon having bright fangs." When the protector (of the village) said like this, the restrained one asked him: "Where is the demon? Tell me how your son was devoured." (41-50a)

<u>The village-head said:</u>
In the city there is a terrible demon eating human beings. Everyday he comes and eats men frequenting the city. All the citizens formerly requested him : "O demon, protect us all. We shall arrange for your food. O demon, eat those travellers who sleep (here) at night." For protecting his life, he devoured the travellers that were ushered into this house by the village-head. You had slept in this house accompanied by other unlucky persons. They were eaten by him, and you were abandoned, O best brahmana. O best brahmana, you know your own power. Today a friend of my son has come. I, being ignorant, (i.e. unknowingly) put that dear (friend) of my son in the (same) house along with other travellers. Hearing that he was put into it, my son went to bring him at night. He too was eaten by the demon. I who was afflicted, said to the demon in the morning: "O wicked-minded one, at night you ate my son also. O demon, tell me if there is a means by which my son gone down into your belly will be revived." (50b-59)

The demon said:
Through ignorance I devoured your son that has gone into (my belly). This your son was eaten by me through ignorance along with the travellers. Brahma has also laid down (the way) in which he who has entered my belly, will be revived. By the power of the brihmaga who constantly recites the eleventh chapter, I shall get salvation and the dead will be revived. (60-63a)

The village-head said:
"How does the eleventh chapter have such wonderful power?" O brahmana, thus asked by me, the demon said: "Formerly some vulture going along the aerial path dropped from its beak a piece of bone somewhere in the water. Someone, best among the wise, having come to that lake, and taking it to be a great holy place, had offered oblations to the dead ancestors. All people said to him: 'Tell (us) how this is a holy place'. The restrained one muttered the eleventh chapter thrice a day. The brahmana who had observed silence, was killed by thieves on the way. A piece of his bone fell from the vulture's beak into water. Due to that this has become a divine holy place destroying sins. Then all those men bathed there in that lake. Due to their being free from sins, they obtained the highest position. Owing to the power of the eleventh chapter, I too will get salvation, and the travellers will again come back to life. The brahmana spat out by me, will stay here only. If he constantly muttered the eleventh chapter, and if that best brahmana throws on me the water that is consecrated by the hymn of the eleventh chapter, then, undoubtedly I shall be free from the curse." Thus told by him, I have come to you. (63b-73)

The brahmana said:
O protector (of the village), tell (me) due to what sin he had become a demon, eating men in the house at night.

The village-head said:
Formerly in this village there was a brahmana farmer. Once he was busy with the protection of the paddy-field. Not far from him, a great vulture devoured a traveller. An ascetic at a distance took pity on him to free him. Just then the bird ate up the traveller and went by the aerial path. Then the ascetic, through anger, said to the farmer: "O you wicked-minded, harsh-hearted, cruel ploughman, fie upon you who are selfish, averse to protecting others, and of an accursed life. One who though capable, ignores men being struck by thieves, wild boars, serpents, enemies, poisoned water, vultures, demons, evil spirits, goblins etc., would obtain the fruit of their murder.

He who being capable, does not free a brahmana seized by thieves etc. goes to a horrible hell, and is again born as a wolf. He who (seeing one) being killed (or) harassed by a vulture or a tiger in a forest, says 'Leave (him), leave (him)', goes to the highest position. Those also who are killed while (protecting) cows by tigers, hunters or wicked kings, go to Vishnu's position, difficult to be obtained even by meditating saints. Thousands of horse-sacrifices and hundreds of Vajapeya sacrifices are not worth even a sixteenth part of the protection of one seeking shelter. Even a meritorious person, by ignoring a helpless and a frightened person, is roasted in the Kumbhipaka (hell) after (some) time. Since you were unkind, as you on seeing the traveller (being) eaten by the wicked vulture, did not ward off (the vulture) though you were capable of warding it off, you will be (born as) a demon." Having heard this curse of the sage, the ploughman, with his body trembling, saluted the brahman and said (these) piteous words: "With my eyes cast on protecting the field here, I did not notice this man being killed by the vulture. Therefore, please favour me who am helpless.'' (74-89a)

The brahmana said:
When the water consecrated by him who knows the eleventh chapter (of the Gita) and mutters it everyday, falls on your head, then you will be free from the curse.

Speaking like this the ascetic left, and the ploughman became a demon. Therefore, O brahmana, come on; consecrate him with (the recitation of) that chapter. Drop with your (own) hand the holy water on his head. (89b-91)

Mahadeva said:
Having heard this request of him, the sage, full of pity, saying 'All right' went with the head of the village near the demon. The brahmana, the meditating saint, dropped on his head the water consecrated with (the recitation of) the eleventh chapter (called) Visvarupa(-darsana). By the power of the chapter of the Gita, he obtained freedom from the curse. Abandoning the body of the demon he became one having four arms. Those men, the travellers who were ejected, were in thousands. They became four-armed ones holding conches, discs and maces. They got into aeroplanes. At that time he said to the demon : "O demon, which is my son. Show him (to me)." Thus addressed by the village-head, the demon of divine intellect said : "Knowy your son to be four-armed like these and having dark lustre like the tamala tree and having a crown of rubies, and adorned with divine, jewelled ear-rings, with great shoulders charming due to a necklace, and adorned with a golden armlet, having lotus-

like eyes, affectionate, and holding a lotus in his hand, having got into a divine aeroplane, and having obtained godhead." Hearing these words of him, and seeing his son like that, he started taking him home. Then the son laughed (and said) : "O protector (of the village), for how many times have you become my son? Formerly I was your son, (but) now I am a god. Due to the brahmana's favour I shall go to Vishnu's abode. See this demon also has secured a four-armed body. Due to the greatness of the eleventh (chapter) he will go to heaven with (these) people. Learn the chapter from this brahmana and constantly mutter it. There is no doubt that you will obtain the same position. Therefore, O father, the company of the good is always difficult to be had by men. That too has come up for you today. Accomplish your desired object. What is the use of wealth, enjoyment, gifts, sacrifices, penance, acts of pious liberality? Final bliss is obtained by the recital of the (chapter called) Visvarupa(-darsana). By hearing the chapter (men see) that form of Vishnu which is the highest, which came out of the mouth of Krishna, the Brahman, the mass of complete joy, which - the nectar of salvation - was spoken by him to his friend Arjuna on Kuruksetra, which removes maladies, diseases and fears of men afraid of the mundane existence, which destroys the misery of many existences. I do not see any other (hymn) like that. Remember it." (92-108b)

Shiva said:

Speaking like this, he went to Vishnu's highest position with them. The village-head learnt that chapter from the brahmana. Due to its greatness both of them went to Vishnu's position. Thus I have told you the account of the eleventh chapter, by merely hearing which great sins perish. (108c-110)

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Chapter XII

Siddhasamadhi & revival of King Brihadratha

(Chapter 186, Padma Purana, Part-IX)

Mahadeva said:
In the southern country there is a city named Kolhapura. O good one, it is the abode of pleasures, and the source of accomplishment of superhuman powers for the good ones. It is a great seat of the Parasakti (Supreme Power), and is resorted to by all gods. It is well-known in the Puranas as giving enjoyments and salvation. There are crores of holy places there, and crores of phalluses of Shiva. There is Rudragaya. It is large and well-known in the world. The ramparts are like high mountains, and the banners on the gates are shining. On the top of the palace there is a high golden banner. The city is adorned with a row of high mansions and topmost of the houses resembling the moon. The quarters were made fragrant with the smoke of the incense coming out of the holes of windows. It has a great shadow due to the moving banners. It is endowed with temples. It is inhabited by clever, handsome, affectionate, rich, pure men, of good conduct and having many ornaments. Women live there, whose eyes are like those of deer, whose faces resemble the moon, whose hair is curly, who resemble the blooming champaka, whose breasts are stout and high, who are adorned with deep navels and three folds (on their bellies), whose hips are large, whose pairs of shanks are charming, whose feet are excellent, whose girdles are making sounds, whose jewelled anklets are jingling, whose lotus-like hands have bracelets that are tinkling, and the rays from whose nails are flashing, and that fascinate even sages. The city is endowed with all objects, and full of all enjoyments. It possesses all auspicious things, and has Mahalaksmi (living in it). (1-11)

There came one young, fair man of charming eyes. His neck was conch-like; his shoulders were broad; his chest was large; his arms were long. He was endowed with all (pod) marks; was fair and handsome in all limbs. Entering the city he saw the beauty in all the high mansions. His mind was eager to see Mahalaksmi, the chief goddess. He bathed in Manikunda and offered oblations to his dead ancestors. Having seen Mahalaksmi, Mahamaya, he devoutly praised her. "The mother of the world, the protector, having infinite pity, brings about by her glance the existence and protection of the world. Lord Brahma ordered by that Power creates (the world).

Vishnu depending upon that Power, maintains the world. Shiva being entered by that Power destroys everything. I worship that great Power, mighty due to her creating, maintaining and destroying (the world). O you whose lotus-like feet are meditated upon by meditating ascetics, O Kamala, O you having a lotus as your abode, You grasp all our innate properties within the range of the senses. You alone are the mass of thoughts. You make the mind fit for that. You are of the form of desires, knowledge and acts. You are of the form of the highest consciousness. You desire no fruit ; you are spotless ; you are eternal ; you are formless; you are unstained. You are constant ; you are free from agony ; you are independent ; you are free from disease. Who is capable of describing your greatness like this? I salute you, moving in the twelve (months) after disclosing the collection of the six (seasons). You are of the nature of anahata sabda (sound produced without beating); you are of the nature of nada, bindu and kala. O mother, you are the river of the nectar oozing from the full moon. O affectionate one, you nourish children like Sanaka etc. who are naked. You are auspicious, consciousness attached to (the states of) waking, dream and deep sleep. You are in the fourth state; you are in the combination of pity and courteous language. To all living beings the entire wealth of Brahman is given by you who are beyond the fourth state after having withdrawn the group of all the reals. By you who are indeterminate, identity with bimba (?) is granted to the yogins. I salute the Para, Pasyanti, Madhyama and Vaikhari (the four kinds of vac - speech) also. O goddess, for the proper protection of the world you take up (various) forms. You are Brahmi, Vaishnavi, Mahesi, O mother. O Varahi, you are Mahalaksmi, Narasimhi and Aindrika. You are Kaumari, Chandika, Laksmi, the purifier of everything; you are Savitri, the mother of the world, Sasini and Rohini. You are Svaha, Svadha; you are the divine nectar. You are Durga; you are adorned with a mass of clubs and staff-like arms. O you with your eyes reeling due to drinking blood dropping from the body of Raktabija (a demon), O you having the strong pair of arms taken out from the neck of an intoxicated he-buffalo, O you who put in great valour in tearing the great demon called Sumbha, O you having unlimited acts, O you mother of the three worlds, I salute you. O you wish-fulfilling tree to your devotees, O you goddess, favour me." Thus praised by him goddess Mahalaksmi then took up her own form and spoke to that man. (12-33)

O prince, I am pleased, ask for an excellent boon. (34a)

The prince said:
My father, a king, while performing a great horse-sacrifice, was unfortunately overcome by a disease and died. Having dried his body with heated oil, I have kept it. The sacrifice continued as before. The horse that had wandered over the earth, (was tied) to a post. Someone at night cut off the bond and took him somewhere. When (my) men after not finding him, came back, I, addressing all priests, have sought your refuge. O goddess, if you are pleased, then may my horse of the sacrifice be seen, so that the sacrifice will be completed and my father, the king, will be free from debt. O mother of the world, O you who love those who seek your refuge, do like that. (34b-40a)

The goddess said:
A brahmana, known as Siddhasamadhi, is at my door. By my order he will accomplish all your work. Thus addressed by Sri Mahalaksmi, the prince then came to the place where the sage Siddhasamadhi was. Having saluted his lotus-like feet, he stood there with his palms joined. (40b-42)

Then the brahmana said to him: "You are sent by Amba. See, I shall accomplish all that is desired by you." Speaking like this, the mantrika (knower of spells) drew (to his presence) all gods. The son of the king then saw the gods having joined their palms and with their bodies trembling. Then the best brahmana spoke to all the gods: "This prince's horse meant for a sacrifice was snatched and taken away at night by the lord of gods. O gods, bring (back) his horse, do not delay." Having heard the sage's words, the gods gave him (back) the horse. He allowed the gods (to go). Having seen the gods drawn (by him), and having received the lost horse, the king's son bowed to the sage, and said to him : "O best sage, this your power is a wonder. You have done a marvel by drawing on the gods in a moment. Having drawn the horse give me (back) my horse meant for the sacrifice. There is nothing else which is difficult to be done even by gods. You alone, and none else, will be capable of doing it. O brahmana, listen. My father was king Brihadratha. He commenced a horse-sacrifice, but died through (bad) luck. Even now his body lies, dried with heated oil. O best one, please bring him back to life again." "We shall go there where (the body of) your father is, and where your sacrificial hall is." Having come (there) along with that Siddhasamadhi, he consecrated water and threw it on the head of the dead body. Then the king got (back) consciousness, and saw (the people there). The king asked him : "O Dharma (i.e. pious one), who are you?" Then the prince told everything to the king. The king saluted the brahmana who had given (back) his life again.

He said: "Due to which religious merit have you this uncommon power by means of which you gave (back) my life and called the gods, and also by means of which (power) you rescued the sacrifice? Tell (me) that". Being thus addressed, the brahmana spoke in soft words. "I carefully mutter the twelfth chapter of the Gita. Due to that (I have) this power by means of which you (re-)gained life." (43-60)

Hearing these words the king learnt the excellent twelfth chapter from that brahmana sage along with brahmanas. Due to the greatness of that chapter all of them obtained good position. Other living beings also, after having recited it, obtained great salvation. (61-62)

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Chapter XIII

Durachari & Tiger

(Chapter 187, Padma Purana, Part-IX)

The goddess said:
You told me the greatness of the twelfth chapter. Tell me the very beautiful greatness of the thirteenth chapter. (1)

The lord said:
O Parvati, listen to the greatness - a treasure - of the thirteenth chapter, by merely hearing which you will get great joy. In the southern country there is the great river Tungabhadra. On her bank is a charming city named Harihara, where, O goddess, revered god Harihara himself dwells. By seeing him (a man) gets great happiness. In that city lived a brahmana named Hari Diksita. He was engrossed in penance and sacred study. He was learned and had mastered the Vedas. His wife was Durachari (literally 'of bad conduct') both in name and deeds. She who used abusive language, never slept with her husband. She, wandering wantonly, did not remain in her house even for a moment. At the door of the brahmana she drank liquor (filling her belly up) to her throat (i.e. too much). She repeatedly threatened her husband's relatives. Always intoxicated, she constantly dallied with her paramours. Sometime seeing the city full of citizens here and there, she herself made a rendezvous in a forest. The clever one, proud of her youth, passed a long time there only dallying with her paramours. When she was (thus) living in the city wantonly, the spring season, the friend of Cupid, set in. It was full of foliage from roots (of trees); it had brought back to life Cupid by means of the cooings of the cuckoos in the fifth note (of the Indian gamut) due to the mango tree liable to change(?). It had tossed the forest-trees with breezes coming from the Malaya (mountain) carrying the fragrance of champaka flowers and blowing very gently. It was beautified all around by sound due to hummings of the swarms of bees breaking their fast with the fragrant spirituous liquor of the blooming jasmine flowers. It was smiling with the pleasing, charming, fragrant lakes. It was manifested by lakes with hosts of swans collected (there). In it the earth was beautified with trees having dense foliage and having (under them) young ones of deer seated comfortably in their dense shade. In that spring season that lady going to meet her lover (Abhisarika), being delighted, saw, at night the moonlight, giving joy to the world. It had thin drops of nectar dropping from the ends of the beaks of the moving chakoras. It was full of springs of nectar

oozing from the melting moon-stone. In it the mass of hail was clustering together in the expanding middle parts of the flowers ; the billows of the mass of water that were flashing, embraced the sky. It was a knife cutting the throats of unchaste women of the great lion of Cupid. It was clever in tearing off the mass of dense darkness. It was full of snow (or coolness) for others like the Himalaya mountain that had whitened Sati. It gave joy to the young people, due to the closing of withered lotuses. It was the witness to the piteous wailings of the female chakravakas. It had brightened the atmosphere with pure rays like a row of pearls. (2-22)

When the moonlight became profuse and filled the ten quarters, the lustful woman became blind with passion, and she, amusing herself in the high mansion, not seeing her paramours on the way at night, and breaking the bolt of (the door of) the house, went out of the city, to the place of appointment. She, with her mind deluded by passion of love, looking for one of her lovers, did not see any (lover) in any bower or under any tree. At every step she heard the gentle words of her lover. Then she playfully went to that place where there was a destructive sound. Having heard the notes of the chakravakas, she, misunderstanding them for the words of her lover, again and again moved to all lakes. Through error (that it was) her lover, she awakened the flocks of deer asleep at the root of a tree, saying, with encouragement, 'I have come'. Taking a branchless trunk for the lord of her life she embraced it, and kissed a blooming lotus mistaking it for his face. Everywhere her exertion was futile. She did not see her lover. Swooning, she lamented in the grove with various words. 'O you of a charming fortune, O you treasure of fortune and handsomeness, O you having a face like the full moon, O you having eyes like lotuses, O dear one, O you full of virtues, O you who are a celestial tree where fulness relaxes, if, through anger, you are remaining somewhere in disguise, I propitiate you, O dear one, even by offering my dear life.' Thus through separation (from her lover) she lamented in all directions. (23-33)

Having heard her words, a tiger, who was asleep, awoke. He growled, and angrily looked in every direction along the path. Striking the ground with his nails and roaring in the sky-cavern, he speedily raised his tail suspended from the back. The tiger jumped and went where the abhisarika was. She too, mistaking him, who was coming (to her), for her lord (i.e. paramour) went with her mind full of love to stand by him. Then blinded by the cruel sport of his nails, she gave up the idea of his being her lover on hearing his loud roar. Even though the woman was (reduced to a condition) like that, she quickly gave up her wrong notion (and said): "O tiger, for what purpose have you come here to

kill me? Tell me all this for which you wish to kill me." Hearing these words of her, the tiger of violent strides, for a moment left the food (in the form) of her, laughed and said : "In the southern country there is a river named Malapaha. On her bank is a city called Muniparna. There Mahesvara Panchalinga actually dwells. In that city, I, being the son of a brahmana, lived. I acted as a priest for those not entitled to performing a sacrifice. On the bank of the river I ate (food) at a sraddha performed for one definite individual. With a desire for (obtaining) wealth, I always sold the fruit of the recital of the Veda. Through greed I condemned other mendicants with bad words. I always accepted wealth not fit to be given and that was not given. Through the desire to seize the opportunity, I deceived all people. Then after some time I became old. I had wrinkles (on my body), grey hair, and being blind, stumbled and fell. My teeth had fallen, (but) again I was absorbed in accepting gifts. Through greed of getting wealth, I, wandering on the parvan days, and with darbhas in my hands, went near a holy place. Then I, with my limbs having become loose, went to the house of a brahmana to ask for food, but in the middle (i.e. while on my way) I was bitten on my leg by a dog. Fainting I fell on the ground in a moment. Then losing my life, I went to the stock of a tiger. (34-49)

Remembering my former sin I live in this forest. I do not eat religious sages and good men and chaste women. But I devour sinners, wicked ones, and unchaste women. Therefore, I shall really eat you, O unchaste woman." Saying so, he, cutting her limbs into pieces with his cruel nails, devoured her who had resorted to a sinful body. Yama's servants took her to Yama's city, and there by Yama's order quickly dropped her many times into the fierce yellow pools full of faeces, urine and blood for crores of kalpas; and again and again bringing her from there, they put her into Raurava hell for a period of hundreds of periods of Manu. Even after dragging her from there, they threw her, fully helpless, weeping, with her hair loose, limbs broken, into fire. Thus, having experienced the fierce torment in the hell, wholly sinful, she was again born on the earth in the stock of chandala. Then, in the chandala-house also, she growing day by day, was as before due to (the effect of) her former deeds. Then after some time she went to her house, where, goddess Jrmbhaka of Shiva, the goddess of the city, was. There she saw a pure brahmana, Vasudeva by name, constantly reciting the thirteenth chapter of the Gita. Then merely on hearing it, she was free from the body of chandala, and getting a divine body, she went to heaven. (50-61)

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Chapter XIV

King Vikramavetala, Bitch & Hare

(Chapter 188, Padma Purana, Part-IX)

The lord said:
O Bhavani, for freedom from the worldly existence, I shall hereafter narrate (the importance of) the fourteenth chapter of the Gita. O you of a pleasing smile, listen to it. On the earth there is a large region of Kasmira; it is the charming capital of goddess Sarasvati. After staying there the goddess of speech goes to Brahma's world after mounting her swan. There the quarter attains importance after serving Sarasvati's lotus-like feet with saffron sent by Savitri and rising from the folds of the wings of the swan. Due to having no interruption the language of gods is in a moment got by men who speak Sanskrit. In the morning the orbs of the moon and of the sun have a tawny tinge due to saffron rising from the courtyard of the house. There was king Sauryavannan, a heap of lustre, who had cut off the circle of his enemies with volleys of bright arrows that were ready. In Simhaladvipa there was a king, brave like a lion, named Vikramavetala, also a treasure of arts. Gradually they increased the friendship of each other by means of heaps (of) excellent (presents) produced in their respective countries. (1-9)

Once, king Vikramavetala saw a perfect pair of bitches sent with love by Sauryavarman. He sent to his friend Sauryavarman intoxicated excellent elephants, horses, jewelled ornaments and chowries. Once, the king, eager for hunting having got into a palanquin, being fanned by charming chowries, taking the pair of the bitches tied with golden chain, and with a collection of musical instruments and small drums went with the princes to a forest. A hare was taken as a prey for the wager. There was a great noise made by the princes. Then the king laying a high-priced wager with a prince of his age sported with eagerness. Then the king, having taken down the bitch from the palanquin, set her after the hare, running fast. The prince, of great arms, also released his object of love. Having loudly repeated the panegyric or laudatory poem he stopped the bitch. (10-17)

While all the kings were witnessing, the pair of the bitches was running with a speed that could not be perceived and was jumping. Due to great exertion the hare fell into a great ditch. Though fallen the hare could not be overpowered by the bitch. Then the hare, slowly getting up, vomitting foam, was angrily

overpowered and seized by the king's bitch. Then the hare who somehow jumped and was going, tumbled and was seized at the neck by the king's bitch. In the din of the people, talking 'We have won' the hare got out of the mouth of the bitch that was frightened. Then the hare, having blood (on his body) that was dropping and that was caused by the line of the wounds (made) by the teeth (of the bitch), hid in a place rustling (with leaves etc.) and remained (there). He who, being just seen by the king's bitch, smelling that part of the land with great anger, was frightened, and went (from there to a distance) of just a cubit, to a place where the wind coming from the camphor and plantain trees and the bottom of the tiger's caves and kissing the cheeks of the Cola-ladies, blew. There the deer, with their eyes partially closed due to the pollen from the cups of the ketaki flowers that had opened up, confidently resorted to the shade. There the monkeys also, satisfied with the ripe mangoes, fell down along with the coconuts. There even lions played with the young elephants; serpents entered fearlessly into the peacocks' tails. (18-28)

There in a hermitage a brahmana named Vatsa, who had curbed his senses and was tranquil, lived, constantly muttering the fourteenth chapter. (The hare) going here, with his life just sustained and repeatedly panting, fell into the mud caused by the water (poured) by his disciple while washing his lotus-like feet. The hare, having crossed the mundane existence just due to the contact with that mud, got into a divine aeroplane and went to heaven. Then that bitch also, with her body besmeared with a few drops of mud and free from hunger and thirst, abandoned her canine form, got into a celestial aeroplane charming with divine ladies and adorned with gandharvas, went to heaven. Then his intelligent disciple named Svakandhara, amazed after thinking about the cause of the enmity in the former existence, laughed. The king, an ocean of modesty alone, with his eyes smiling, also saluted him with great devotion and asked him, "O brahmana, tell me the story, how the two ignorant ones, the bitch and the young hare, that had resorted to a mean stock, went to heaven." (29-36)

<u>The disciple said:</u>
In this forest there is a brahmana named Vatsa, with his senses curbed. He always mutters the fourteenth chapter. O king, I am his disciple, proficient in every (branch of) knowledge. Everyday I mutter the fourteenth chapter, O king. O king, the hare along with the bitch, rolling in the water (used) for washing my feet, went to heaven. (37-39)

The king said:
O best brahmana, with what intention did you, thinking carefully that it has some meaning, laugh? (40)

The disciple said:
There was a great city named Pratyudaka in Maharastra. There was a brahmana named Kesava, a leader of gamblers. His wife was Vilobhana, a wanton woman. He through anger, and remembering the enmity of the (former) birth, killed her. Then due to the sin of the murder of a woman, the brahmana was born as a hare, and she due to her birth (full) of deceit, was born as a bitch. They, taking different births, never forgot the enmity practised in the former birth, and each other also.

The king, full of faith, having understood all this, studied the entire Gita, and got the highest position. (41-45)

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Chapter XV

King Kripananarasimha & his horse

(Chapter 189, Padma Purana, Part-IX)

The lord said:
O you large-eyed one, O you daughter of the Himalaya mountain, I shall tell (you) the importance of the fifteenth chapter of the Gita. Listen to it. In the Gauda country there was a kind king named Narasimha. In the war by the edge of his sword the divine groups were killed. The earth could bear the agony due to the heat of the sun, even in summer, by means of the water of the stream of rut of his intoxicated elephants. Intoxicated elephants, frightened due to being challenged and seeking his refuge, shone like moving mountains. The mountains respectfully echoed the trumpets of the intoxicated elephants of him, the kind protector. It was a wonder how the earth was not reduced to pieces, when it was shattered with the multitudes of (the strokes of) the hoofs of his running horses. When he, a friend of Indra, emancipated the earth, Phanisvara (Sesa; Patanjali) again brightened Mahabhasya. He had an intelligent soldier named Sarabhabherunda, who was an abode of weapons, holy texts and arts, and had large round arms. By means of his treasure, horses, brave soldiers, and very inaccessible forts he was equal to the king. Some time the sinful one made up his mind to rule over the kingdom after having forcibly killed the king together with the princes. With a desire to do like this he was determined (to kill the king with the princes). Due to the disease of cholera he died. (1-11)

O you of a thin belly, after death the sinful one was born, due to that act, as a bright horse in Sindhu country. A certain vaisya-son, knowing the facts about horses, bought him at a great price and took him (to his place) with great effort. After his death the king got old in course of time and looked after his kingdom with (the help of) his grandsons. The vaisya-son came to give the horse to the king. He remained at the king's door waiting to meet him. Though the vaisya was already known, he was presented (before the king) by the doorkeeper. "Speak why (you have come)." Thus asked by the king, he told (everything) clearly. "Thinking that this horse is a gem of the three worlds, I (bought) this horse of auspicious marks at a price of a million coins." Then looking at the faces of those seated by his side, the king ordered the vaisya: "Bring the horse here. "

The great horse made the heads of those knowing the marks of a horse, nod, and exciting the minds of the brave, ejecting his very bright fame earned by many speedy runs across, the entire earth, as it were, in the form of saliva and foam, he actually became comparable to Uccaisravas by means of the similarity in virtues (with him). The very bright one bent his neck, as it were, through bashfulness. Constantly being fanned by chowries, white like the moon, he was like Uccaisravas, unsteady like the Milky Ocean. Like the beauty of the clouds he had a pair of blue umbrellas, and the beauty of the peak of the Himalaya, with clouds touching it. Repeatedly raising his handsome neck, he was, as it were, turned into fire by the contact with the earth. He tore all the enemies; he brought prosperity in the form of victory with his loud neighing; he declared glory in (all) quarters. He was a very high heap of vitality; was, as it were, the treasure of gaits. He was actually the abode of beauty; he was the ocean of (auspicious) marks. (12-26)

The vaisya brought the horse ; and the king saw him. The ministers knowing the (auspicious) marks described him in various ways. Giving the merchant as much gold as desired and asked for by him, the king, full of extreme joy, quickly took the horse. Then having called the horsegroom,
and carefully instructing him the king dismissed the assembly and went into his house after being taken leave of in many ways by (the members of) the assembly. He (took) the king, having the ornaments in the form of rows of scars of wounds made in battle, and resembling sattva (energy?). Once, the king, full of curiosity, having the sport of hunting (in mind), mounted him, and entered a forest. Leaving his soldiers behind, all of whom were running around, the king, being attracted by deer, was oppressed with thirst. Then the king got down from the horse, and looking for water, tied the horse to the branch of a tree, and ascended a rock. He saw half the verse from the fifteenth chapter of the Gita written, and fallen where he looked into a fissure. When the king was reading the line of letters, the horse, hearing it, obtained salvation, and quickly fell. Then having cut off the knot, and dropping the saddle, he, being lifted by the king did not get up, (but) was dead. Then Sarabhabherunda, talking to the king in a sweet tone, got into a celestial aeroplane, and went to heaven. Then going up the mountain, he saw an excellent hermitage. It was full of the trees of punnaga, plantain, mango and coconut. It had groves of grapes and sugarcanes, and trees like nuts, nagakesara and champaka. It had young elephants and deer playing in it. It had the flocks of peacocks dancing.

The king, being free from the desire for worldly existence, saluted the brahmana who was in the hut, and asked him with great devotion: (27-40)

"(Please) tell me, with what purpose the horse went to heaven." Having heard these words of the king, the brahmana said : "Due to his sin, he became a horse after a long time. Having heard half a verse from the fifteenth chapter of the Gita written somewhere, when you read it, the horse went to heaven." Then the king, surrounded by his attendants who had come there, with horripilation due to joy, saluted the brahmana and left. The king, with his eyes dilating due to joy, read that writing having (half the verse from) the fifteenth (chapter) of the Gita and he, along with the ministers, the counsellors, consecrated his son powerful like a lion, on the throne, and he of a pure mind, obtained salvation. (41-46)

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Chapter XVI

King Khadgabahu's elephant

(Chapter 190, Padma Purana, Part-IX)

The lord said:
Hereafter I shall narrate the greatness of the sixteenth chapter. Hear it, O fawn-eyed one, O you showering joy and eagerness. In the Gurjara country there was a city by name Saurastrika. There lived a king Khadgabahu by name. He was, as it were, another moon. The ocean is made fragrant by the string of the fragrance of his flowers and Vishnu with Laksmi sleeps comfortably in it. The particles of the camphor of his fame shine in the sky, under the pretext of stars, after they were scattered there by the sighs of his enemies. Kings among his enemies who had bathed in the holy place of the edge of his sword, (though) fascinated by the words of divine women, even now turn back from heaven. He had an elephant named Arimardana. He was unrestrained due to rut. He had swarms of bees (hovering round and) humming in the water of the flowing ichor. It shone like mount Anjana with the springs rising, turbid due to being the water in the form of the stream of ichor crossing his large temples. In the interior of the forest the chowries bright like the moonlight shone on his limbs like the rays of the moon falling on them. He looked splendid with his temples shining with the cover of the particles of red lead. He was like a portion of the sky pervaded with the evening clouds. (1-9)

Once, at night, he freed himself from the chains and fetters and forcibly broke the iron pillar (to which he was tied) and went out. Angrily ignoring all the hosts of drivers flashing the goads by his side, he broke his abode, though he was being struck in various ways with bamboo sticks to which goads were fixed, and though the drivers frightened him much. Then on hearing this wonder came there the king with those adept in the art of (the marks of) elephants and with princes. Having come (there) the king saw the mighty elephant stupefying the pride of brave heroes and taking away rows of lofty mansions. The citizens, turning away from any other curiosity and through fear guarding their children, looked at the very fierce elephant by keeping themselves at a distance. The paths were made fragrant by the drops of his rut and blocked by people intent on fleeing. Then a brahmana, after having bathed and muttering certain verses from the sixteenth chapter of the Gita, came along the path, though he was prohibited in many ways by the citizens and the drivers of elephants. Not caring for those who were scared of the elephant, he

walked on. The elephant covered the people with hissings and crushed them. The brahman touched his ichor and went happily. Even when the citizens were watching, there arose a great wonder in the mind of the king which cannot be grasped by words. Then getting down from his horse, saluting the brahmana the king asked him: (10-22)

The king said:
O brahmana, today you have done a great, uncommon thing. How did you pass by the elephant resembling Death? Which god do you worship? Which hymn do you mutter, O lord? Which divine power do you possess? Tell it, O brahmana. (23-24)

The brahmana said:
O king, everyday I mutter a few verses from the sixteenth chapter of the Gita. All these divine powers are due to that.

Then leaving the elephant, the interesting object of curiosity, the king, taking the brahmana with him, came home. Having pleased the best brahmana at an auspicious time with golden coins numbering a lakh, he received from him the Gita-hymn. The curious king also studied with reverence, a few verses from the sixteenth chapter of the Gita. Once, with his soldiers, he went out of the city. Clearly not caring for the pleasures of the kingdom, he let loose the intoxicated elephant from his driver. The king offered his life like grass before the elephant. The king, the leader of the daring ones, took him, of large temples and unrestrained due to the line of the rut, and due to his confidence in his ministers came there. The king got away from the elephant as the moon would come out of Rahu's mouth or a righteous person from the mouth of Death or a good one from that of a wicked one. Having come to the city, the king consecrated his son (on the throne), and due to the muttering of the sixteenth chapter, obtained the best position. (25-34)

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Chapter XVII

Servant Dushasana

(Chapter 191, Padma Purana, Part-IX)

The lord said:
I told you the power of the sixteenth chapter. Now listen clearly, O Shiva, to the greatness of the seventeenth chapter. Duhsasana was a servant of Khadgabahu's son. He came to seize that elephant and was killed by the elephant. With his mind fixed on that desire, he obtained the stock of the elephant, (but) obtained the highest position on listening to the seventeenth chapter of the Gita.

The goddess said:
I have heard that Duhsasana became an elephant and was released. O auspicious lord, tell me that only in detail.

The lord said:
There was a certain wicked-minded man. He laid a high-priced wager with the feudal princes and then mounted upon an elephant. The fool named Duhsasana, having gone a few steps only, (though) warded off by people, uttered audacious words. Then the elephant, hearing them, was blind with fury. With the princes trembling, he, with his steps stumbling, fell down. Then the elephant, unrestrained like death, angrily uprooted something panting and fallen. The mad elephant separating his bones, even though he was already dead, scattered them. (1-9)

Then having died in course of time, he obtained the stock of elephant. He passed a long time (like that). The king of Simhaladvipa had a close friendship with king Khadgabahu. Then the honoured elephant was sent by the water-route by Jayadeva to Khadgabahu. That king also took him with joy. Remembering his previous existence, and seeing his kinsmen and his brothers, he passed a few days with great grief. Not showing (any recognition) he quietly lived in Khadgabahu's house. He, some time being pleased by the completing of an incomplete stanza (in a contest) (by a poet) gave the poet the elephant as a present. The poet, being afraid of a harm from a disease, sold the temple-elephant to the Malava king for a hundred (coins).

After some time had passed, the elephant suffering from fever due to old age difficult to be enjoyed, was on the point of dying. The elephant did not smell cold water, nor did he take a morsel; he did not sleep comfortably, but shed tears only. (10-17)

Then hearing the account told by the elephant-driver, the king came where the elephant suffering from fever, lay. The elephant too, seeing the king, gave up the agony due to the fever, and spoke in a voice causing wonder to the world. "O king, O you who know all sacred texts, O you ocean of the science of politics, O you who have vanquished the host of your enemies, O you to whom Vishnu's feet are dear, what is the use of medicines, shoots, and mutterings of hymns? Bring a brahmana who would mutter the seventeenth chapter of the Gita. There is no doubt that my disease will end due to that." The king did as was told by the elephant. Then Duhsasana gave up his state as an elephant, and got release. When the brahmana had thrown consecrated water on the excellent one, the king saw that Duhsasana, lustrous like Indra, got into a divine aeroplane.

The king said:
Tell me what your caste is, who you are, what your livelihood is. Due to what act did you become an elephant? How did you come here?

Asked by the king, Duhsasana who was freed, remaining in the aeroplane, told in definite words his account. Then the lord of Malava, muttering the seventeenth chapter of the Gita, was released after a short time. (18-27)

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Chapter XVIII

A brahmana becomes Indra

(Chapter 192, Padma Purana, Part-IX)

Parvati said:
O Shiva, you have told me the greatness of the seventeenth chapter. (Now) tell me the importance of the eighteenth chapter. (1)

The lord said:
O you daughter of the (Himalaya) Mountain, listen to the greatness of the eighteenth chapter which is holy, which is the essence of all holy texts, which is the elixir that has come to the ears, which is intent on tearing off the mass of pangs in the worldly existence, which is the great secret of the siddhas, which is capable of uprooting ignorance, which is vitality, which is the best, the highest position of Kaitabha's enemy (i.e. Vishnu), which is the root of the creeper of discretion, which removes the dirt of passion and anger, which gave repose to the hearts of gods like Indra, which amused the minds of the great meditating saints like Sanaka, which has given a setback to the roars of Yama merely by its being recited, which is the cause of uprooting the roots of one hundred and eight diseases. O you whose gait is like that of an elephant, there is no greater secret than this. It removes the three (kinds of) torments and destroys major sins. As I am eternal among times, as the desire-yielding cow is among the beasts, as Vyasa is among the best sages, or as he who knows Brahman is among the Vyasas, as Indra is among gods, as Guru (i.e. Brihaspati) is superior to Sukra, as among the liquids nectar is the best and well-known in the world, as Kailasa is among mountains, and as Indra is among gods, as Puskara is among the holy places, as lotus is among flowers, as in the worlds Arundhati is among the chaste and virtuous wives, as the horse-sacrifice is among the sacrifices, as Paradise is among the gardens, as among all Rudras is my follower Virabhadra, as a gift of land is among gifts, as Godavari is among rivers, as Hariksetra is recommended for all religious rites, so is the greatness of the eighteenth chapter excellent in the world. About it, O Parvati, listen devoutly to this auspicious account, so that by merely listening to it a being is free from sins. (2-15a)

On the peak of Meru there was a beautiful city (named) Amaravati. It was formerly fashioned for my amusement by Visvakarman. It is always full of virtues, and resorted to by crores of gods.

There, palaces giving desired objects and built with desire-yielding stones, excel. It (spread) up to the city of Brahma. It possessed a mass of lustre, and is well-known like the knowledge of the Supreme Spirit. There happily sitting under the shade of the desire-yielding tree Saci enjoyed the song sung by gandharva women. The divine river there turned bloody due to the billows of the blood of the demons whose lives were crushed by gods. There the gods, repeatedly remembering the ancient sweet ambrosia, and being emaciated with hunger, everyday drank the digit of the moon. In it, resembling final beatitude, formerly lived Indra. The prosperous one was accompanied by Saci, and was waited upon by all gods. When once he was seated comfortably he saw a great man having a thousand eyes, waited upon by Vishnu's messengers, coming (to him). Then due to his lustre Indra was overpowered. He quickly fell into the hall from his jewelled throne. When he went away from the throne, Vishnu's soldiers tied him with the strap of the sovereignty over the gods. Pulomaja quickly sat on the left lap of that great Indra who was consecrated to the accompaniment of sounds of drums. Then gods along with their wives sang divine songs. The celestial ladies waved lights before him. Then sages gave him blessings with (hymns from) the Vedas. The bands of celestial nymphs like Rambha danced before him. Gandharvas sang charming songs with auspicious desires. (15b-28)

Thus they served the new Indra who had not performed a hundred sacrifices. Seeing that old Indra was amazed. ''By me (him?) lakes were never fashioned on the path; trees giving rest "to travellers were never planted. God Tripurabhairava (i.e. Shiva) was never seen. Goddess Madalasa living in the place of treasure was never worshipped. Sarngadhara residing at Meghankara was never seen. A bath was never taken at Viraja. The city of Kasi was never visited. Narahari himself residing at the divine grove was never seen. Eranda Vishnu Heramba(?) was never contemplated upon. Mother Renuka living in the city was never seen. The goddess living at Danapura was never devoutly worshipped. Tryambaka with three phalluses was not devoutly seen at Tripura. Somanatha living at the Sardula lake was never seen. Ghusrnesa living at Revapura was never seen. Naganatha, well known in the city of Nagadanta, was never seen. Great Amritesvara residing at Parnagrama was never seen. Harihara himself living on the bank of Tungabhadra was never seen. Srinivasa residing on Venkatadri was not properly seen. Sriranga residing at Kaveri Karnika was not at all seen. Poor and helpless and wailing people were not released from gaol. Beings were not honoured with (i.e. by giving them) food during a famine. On no night a water-fountain was erected at a place without water. A bath was not taken in Godavari. Harinesvara was not seen.

A bath was not taken in Krishnaveni, when Jupiter was in the Zodiacal sign Libra. Not a piece of land was given. Poets were not at all honoured.
A sacrificial session was never performed at the holy places. Sacrifices also were not performed in villages. Water places containing much water were never made on the path. At no place temples of Brahma, Vishnu and Shiva were built. Those that were overcome with fear and sought my shelter were never protected. Due to one act of religious merit how such a divine gift was got?" (29-44)

Being full of thought like this, Indra, being dejected, hastily went to ask Vishnu to the cave in the Milky Ocean. Having entered there that Indra saw Vishnu who was asleep. All of a sudden he told him of his being deprived of sovereignty. (45-46)

Indra said:
O Vishnu, in order to please you I formerly performed a hundred sacrifices. Due to that religious merit I obtained the position of Indra. Now some new person has become lndra in heaven. He has not done religious acts, nor has he performed sacrifices. O Acyuta, how is my throne ascended by him? (47-49)

Mahadeva said:
Having heard the words of him who was speaking like this, Vishnu, with his eyes dilating due to smile, spoke sweet words. (50)

The lord said:
What is the use of gifts, giving small fruits? What is the use of austerities or sacrifices? Remaining on the earth, he formerly pleased me. (51)

Indra said:
O lord, by means of which act, did the brahmana please you, due to which being pleased you gave him Indra's position? (52)

The lord said:
He mutters five verses from the eighteenth chapter of the Gita. Due to that religious merit, the crown gem of all (kinds of) religious merit, he obtained your excellent sovereign empire. Be steady.

Hearing these words of Vishnu, Indra, who had (thus) known the means, took the guise of a brahmana and went to the bank of Godavari. There he saw the very auspicious and excellent Kalikagrama. There god Kalesvara, crushing

Death, resides. There on the bank of Godavari, he saw a very religious, kind brahmana who had mastered the Vedas, who everyday muttered the eighteenth chapter and whose mind was controlled. Then having rolled at his feet with great joy, he recited the eighteenth chapter taught by him. Then due to that religious merit he secured union with Vishnu. And knowing the position of gods like Indra to be small, he abandoned it, and went to Vishnu's city. Therefore, only this is a great truth for the sages. I have told you the divine importance of the eighteenth chapter, by just hearing which one is free from all sins. Thus I have told you the importance of the Gita, which destroys sins, which is meritorious, purifying, which gives (long) life, which leads (one) to heaven, and which is a great means of securing prosperity. O noble one, a man who devoutly listens to it, obtains the fruit of all sacrifices and would obtain absorption into Vishnu. (53-63)

Thus ends the “Glory of the Gita” contained in the Padma Purana.
Om Tat Sat

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